

EPISCOPAL Churchnews

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January 22, 1956 25c



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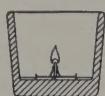
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COMING EVENTS

THE CHURCH'S KALENDAR

Conversion of St. Paul, Jan. 25 . . . S. tuagesima, Jan. 29 . . . The Purification Feb. 2.

NATIONAL EVENTS

Theological Education Sunday, Jan. 22 . . . Girls' Friendly Society Week, Jan. 22-29 . . . National Council, Dept. of Christian Ed.—Church and Group laboratory for clergy and lay workers MacLaren Foundation, Sycamore, Ill. Jan. 23-Feb. 4 . . . National conference on separation of Church and State. Speakers: Dr. Frank Yost and Dr. Ward E. Goslin. Constitution Hall, Washington, D. C., Jan. 25-26 . . . Christian Youth Week, Jan. 29-Feb. 5 . . . National Council of Churches general board, New York City, Feb. 1-2

DIOCESAN EVENTS

Annual council, Eau Claire, Wis. Speaker: Bishop Wm. H. Brady. Christ Church Cathedral, Jan. 22-23 . . . Annual convocation, Modesto, Calif. Paul's Church, Jan. 22-24 . . . Laymen Union, Philadelphia, Pa., Subject: "The Bible is the Infallible Word of God." Speaker: Rev. Philip T. Fifer. St. Clement's Church, Jan. 24 . . . Woman's Auxiliary convention, Aiken, S. C., Jan. 25 . . . Annual council, Tallahassee, Fla. St. John's Church, Jan. 24-25 . . . Annual convention, New Orleans, La. Grace Church, Jan. 25-26 . . . Annual Convention, Los Angeles, Calif. Paul's Church and Bp. Johnson College of Nursing, Jan. 25-26 . . . Parish Life conference for clergy, North Andover, Mass. Leader: Bp. Stokes. Boston University Conf. Center, Jan. 25-27 . . . School Prayer, Williamsville, N. Y. Calvary Church, Jan. 26 . . . Youth Consultative Service, Newark, N. Y. Speaker: Rev. G. W. Barrett. Cathedral House, Jan. 26 . . . Annual convention, Tyler, Texas. Christ Church, Jan. 26-28 . . . Parish Life conference, Racine, Wis. DeKoven Foundation, Jan. 27-29 . . . Youth assemblies, Dioc. of Maryland, Jan. 29 . . . Girls' Friendly Society ingathering service, Chicago, Ill., Jan. 29 . . . Men's conference, Chestertown, Md. Carpenter Estate, Jan. 29-30 . . . School of Prayer, Williamsville, N. Y. Calvary Church, Feb. 2 . . . Woman's Auxiliary, Chicago, Ill. Panel: "The Christian Mission in a Revolutionary World," Dixie Chapel, Feb. 2 . . . Conference for laymen in series, "The Christian and Daily Work," Richmond, Va. Leader: Rev. Henry H. Rightor. Roslyn, N. Y. . . . Parish Life conference, Racine, Wis. DeKoven Foundation, Feb. 3-5 . . . Youth Commission, Brooklyn, N. Y., Feb. 4

AT THE SEMINARIES

Institute for Religious and Social Studies. Jewish Theological Seminary, New York

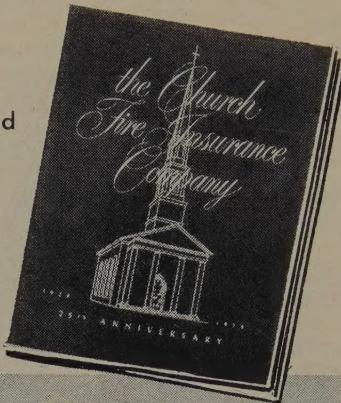


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COMING EVENTS

continued from inside front cover

York, N. Y. Subject: "In the Light of the Jewish Tradition," Dr. Solomon B. Freehof, Jan. 24—Subject: "In the Light of the Hindu and Indian Buddhist Tradition," Jan. 31

MUSIC

Commission on Church Music conference, Albany, Ga., Jan. 31

RADIO

(See newspaper for station, date and exact time)
"Another Chance," local radio, with Peggy Wood and Cynthia Wedel, Jan. 28 and Feb. 4 . . . **"Pilgrimage,"** with Rev. Benj. R. Priest, ABC network. NC Broadcasting and Film Commission, Jan. 22 and 29, 1:35-2 P.M., EST.

TELEVISION

"Dean Pike," ABC-TV network, Jan. 22 and 29, 4-4:30 P.M., EST . . . Drama **"The Prodigal Son,"** NBC-TV network, Jan. 29, 2:30 P.M., EST.

OF SPECIAL NOTE

Religious Radio-TV workshop, Wichita, Kans. NCC Broadcasting and Film Commission, Jan. 22-27 . . . **St. Bede lecture,** New York, N. Y. Rev. Robt. C. Derton on "The Bible in Private Devotion" at St. James' Parish House, Jan. 23 . . . **Winter Diocesan School,** Boston, Mass. St. Paul's Cathedral, successive Thursdays, Jan. 26, Feb. 2 . . . **Course for clergy and religious leaders,** "Mass Communications in Religious Education," New York, N. Y. Director: Rev. Elsie T. Culver. School of Education, N. Y. U. Monday evenings for 15 weeks . . . **Urban conference,** Brooklyn, N. Y. Chairman: Rev. John L. Zacker. St. Ann's Church, Jan. 30-31 . . . **Lecture for clergy on the Church Year,** New York, N. Y. "Preaching in Lent." Cathedral of St. John the Divine, Feb. 1

ANGLICAN CYCLE OF PRAYER

Jan. 22 Algoma, Canada	Archbp. Wm. L. Wright
Jan. 23 Amritsar	Bp. Chas. R. Wilkinson
Jan. 24 Anking, China	Bp. Robin T. S. Che
Jan. 25 Antigua, W. Indies	Bp. D. R. Knowles
Jan. 26 The Arctic, Canada	Bp. D. B. Marsh
Jan. 27 Argentina, E. So. America, Falkland Is.	Bp. Daniel Evans
Jan. 28 Argyll & Isles, Scotland	Bp. Thos. Hannay
Jan. 29 Arizona	Bp. A. B. Kinsolving
Feb. 1 Arkansas	Bp. R. B. Mitchell
Feb. 2 Armagh, Ireland	Archbp. J. A. Greg
Feb. 3 Armidale	Bp. J. S. Moyes
Feb. 4 Assam, India	Bp. Jos. Amritanar

Harvey S. Firestone, Jr., Picked Thirteen Years Ago, Still Heads Church's Laymen's Work

ERHAPS the easiest thing a wealthy man can give to the Church is his money. Some men give much more than that—the greater gifts of their time, their energy, their best thinking and living. Such a man is Harvey S. Firestone, Jr., Chairman of the Presiding Bishop's Committee on Laymen's Work.

Ever since the days when he was a choir boy in old Paul's, Akron, Ohio, right through the building and consecration of the present St. Paul's, one of the finest and best equipped church properties in the country, Harvey Firestone has taken a personal and active interest in the affairs of his local parish. Like his distinguished father, he recognizes that religion has priority claims upon him. Though the pressure of his work as Chairman of the Board of The Firestone Tire and Rubber Company is terrific, he is never too busy to give time and attention to the needs of the Episcopal Church.

Active Nationally

For many years he has been a member of the Boards of Trustees of Bury House and of the Diocese of Ohio, a Vestryman of St. Paul's in Akron and a member of the Washington Cathedral National Committee. He has served four times as delegate to General Convention. He is a elector of the Episcopal Church Foundation, a commission created by General Convention in San Francisco, to seek out large gifts for advanced work in the Church over and beyond the approved budget. In 1951, he was awarded the Philander Chase medal by Kenyon College for "devoted and distinguished service to the Protestant Episcopal Church."

To every task assigned him by the Church, he has given careful attention and outstanding qualities of leadership. He has the happy faculty of penetrating at once to the heart of every problem, never getting bogged down in a wilderness of details. His keen mind, sound judgment and gracious spirit have given impetus to many forward movements in the Church.

A Man for the Job

When the Presiding Bishop was searching for the man to head the National Committee of Laymen's Work, he chose Harvey Firestone, admittedly one of the busiest and most able executives in the country. Under his leadership for the past thirteen years, a comprehensive program has been developed, lifting laymen's work to higher levels of usefulness in every section of the Church. There is not a Diocese which has not felt the impact of this important work.



Firestone...Industrialist, Churchman

In addition to work for the Episcopal Church, Mr. Firestone is active in many other religious organizations. He is a member of the National Sponsoring Committee of the American Bible Society, a member of the Business and Finance Committee of the National Council of the Churches of Christ in the U. S. A., and a leader in the National Conference of Christians and Jews. He served as Co-Chairman of Brotherhood Week, sponsored by this latter organization, in 1951 and in 1952, and will serve in that same capacity again this year. He is also a member of the International Committee of the Young Men's Christian Association; a member of the International Development Advisory Board, appointed by President Truman in October 1950, and reappointed by President Eisenhower in 1953; a Charter Trustee of Princeton University; and a Trustee of the Asheville School.

Active While Traveling

Since his company has interests in every part of the world, few industrialists travel more extensively than Mr. Firestone. And wherever he goes, he shows an active interest in promoting the Church's work.

In 1926, Mr. Firestone was sent by his father on a trip around the world to investigate areas where Americans could grow rubber. After due consideration, the West African Republic of Liberia was selected and it was there that the Firestone Plantations were established. And since, Harvey Firestone has encouraged the development of the Episcopal Church and helped promote religious institutions in Liberia.

One of the outstanding contributions to cultural entertainment made by Mr. Firestone's company is the popular radio program, *The Voice of Firestone*. Begun Dec. 3, 1928, the program has been broadcast for more than 25 years on Monday evenings at 8:30 Eastern Standard Time, and has employed the talents of a 48-member symphony orchestra and opera stars of the first rank among its distinguished guest artists. Theme songs written by Mrs. Harvey S. Firestone, Sr., have twice been used on the program.

A genial, lovable, companionable man, Mr. Firestone easily makes friends. Many honors have come to him for distinguished services to his country such as his leadership in heading the national U. S. O. and acting as National Chairman in 1954 of United Community Campaigns of America. Those who know him best however will quickly point out that there is no honor he appreciates more than the opportunity to serve the Episcopal Church.

EVANGELISM HEADS LIST OF 1956 NEEDS CITED BY BISHOP SHERRILL

by **Gordon Glover**

MANAGING EDITOR, EPISCOPAL CHURCHNEWS

It was hailed "the second opening of the West," this vast shift of population to the shores of the Pacific.

By the hundreds of thousands, Americans pushed westward during the war years to tap the resources and man the booming industries of the so-called "Golden Empire" that stretches along the coast and down to the sun-drenched Southwest.

The figures told the story. In 10 years (1940-50), California's population rose by 53 per cent, Oregon's by 39 per cent and Washington's by 37. Nationwide, the increase for the decade was 14.5, but for the West as a whole, the population burgeoned by a dramatic 41 per cent. It is still on the increase.

How has the Protestant Episcopal Church fared in areas of new homes, new people, and new industries?

Last week, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Church, summed up the answer.

Challenge of Boom Towns

"Our strategy," he said, "has been too little, too late. I think of the state of Washington, where thousands of people have swelled the population in the Grand Coulee Dam area. We should be moving in with those people, not with just a mission here and there, but with real power—ministers and permanent church buildings.

"If we do it now, we'll be strong 50 years from now."

The problem of stepping up church activity in the boom towns of our time was something Bishop Sherrill felt should be taken on by the church

as a whole in a powerful concentration of manpower and wealth. The development of such a strategy was, in the bishop's opinion, the number one project facing the Church at the outset of 1956.

"I don't like to confine it to 1956, though," he added. "This problem, like most of our others, is a long range one and is no more acute this year than last. It's going to take more than a year to solve our problems."

'Everyone an Evangelist'

He pointed out that a resource mobilization program, to be effective, would have to get its spark from evangelistic zeal.

"If everyone in the church was an evangelist, think of the growth we would realize," he declared.

"The Southern Baptists are evangelists who take their religion very seriously, and their growth has been phenomenal. The Mormons, too, become missionaries for stated periods in their lives. I read in the *Saturday Evening Post* not so long ago where the owner of Swaps, the race horse, spent part of his life as a Mormon missionary. I think there is a reality to that kind of consecration."

Ticking off the assets of the Episcopal Church, Bishop Sherrill felt there was reason enough for confidence in church growth.

"Our Church has tremendous resources and a constituency that is highly literate," he said. "We have wealth far above many of the churches, but we are still only play-

ing with these resources. The parishes and diocese are our contact with the people—we can't minimize that—but we must develop a national and world strategy for mobilization."

In an interview, the bishop touched on other problems facing the church at the start of the new year—problems which he emphasized had been with the church a long time and, all likelihood, would continue to be in the years ahead.

How about the racial question? Has there been real progress in integrating the races in the church?

The bishop said the performance of the church had varied "on local levels" but that the church as a whole had pursued a policy that was enlightened and in step with the times.

"It's a difficult question," he went on. "I know that tension has increased in the South since the Supreme Court decision (on integration of public schools), and we get evidence of it from within our church."

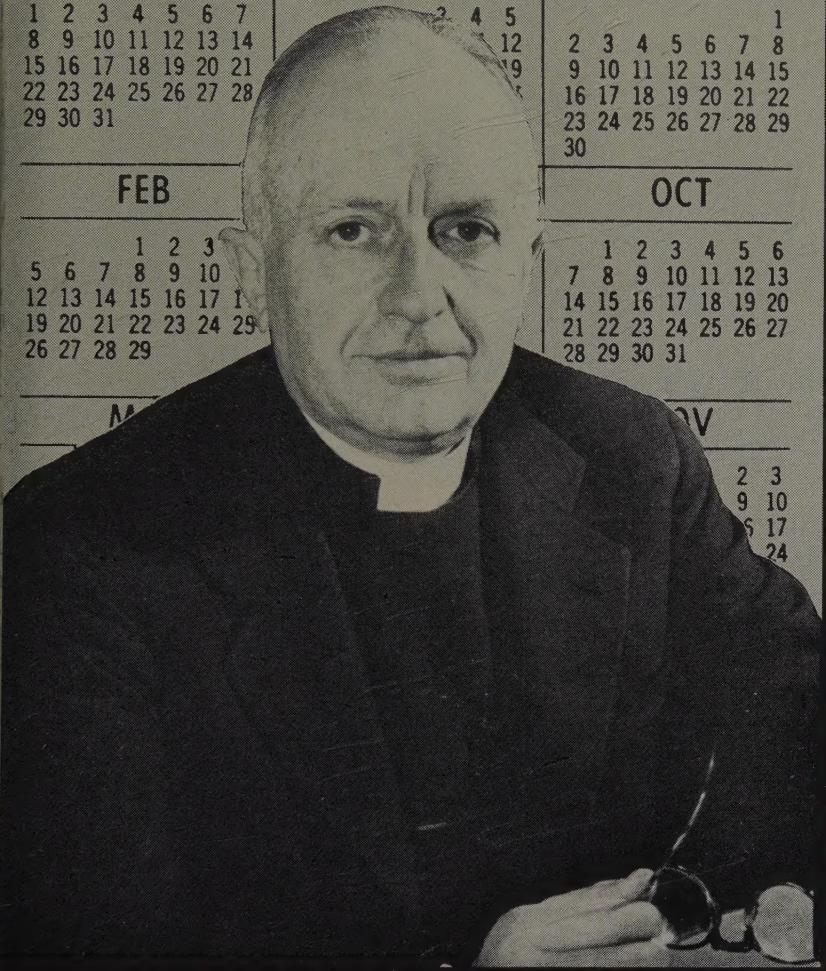
"But I don't think there is a difference between the enlightened leadership of our church in the various sections of the country. There is a difference in timing, yes, but not in the ultimate goal."

Was there a danger that some parochial schools would be among the "last strongholds" of segregation?

"I doubt it. I am not in contact with the parochial schools, because our authority in the national church is limited. We can't say to any parochial school what it can or cannot do. We are a democratic church under the authority of the General Convention."

• 1956 •

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ishop Sherrill looks ahead . . . says one year not enough

I feel that this should be a problem for the Convention."

More Clergy Needed

How serious is the shortage of priests?

Well, there is a considerable shortage, partly because of the need for additional facilities at the 11 seminaries. But we also need to recruit more. The shortage certainly has not brought about a lowering of standards at the seminaries. The quality of the seminary graduate today is as good as it ever was; maybe better.

Salaries? The change in dollar value since 1939 has not been reflected in clergy salaries, and this inevitably would affect the supply of

candidates. No one going into the ministry expects to get wealthy, but it is not unreasonable for him to expect enough to meet the basic necessities."

60% Using New Courses

What has been the reaction to the Seabury Series in the new Christian Education curriculum, which has been in effect for six months?

"I'm not enough of an authority to answer completely. We try to get the best people in the church to take charge, and I think we've got the best people. Out of the experience, we'll get an improved series of courses. Sixty per cent of our churches are using the new curriculum so far."

Is there any particular significance

in the Central Committee of the World Council of Churches holding its meeting in Budapest next summer? Is there a danger that the meeting won't be free?

"The World Council of Churches has member churches in Hungary, so there is no peculiar reference to the meeting being held there. It seemed to be a good thing to go to Hungary, even if it is behind the Iron Curtain. There is no question about it being a free meeting. We wouldn't be going there if we had any other idea."

Latin American Challenge

What about church activity in Latin America?

"We have tremendous opportunities in Latin America, where there is a large unchurched population. The Church of England has chaplaincies all over the world to minister to the English people, but they have not been generally interested in converting the local populations. We have gone to Brazil with the idea of establishing a Church for the people there. Bishop Melcher has the jurisdiction, while the British have it in Argentina. Ultimately it will all be under our jurisdiction."

What hopes are there in the unity discussions with the Methodists, Presbyterians, Orthodox and other denominations?

"We're continuing friendly talks and relations, but nothing will be solved in a year. This is something that must be brought about by education at the grass roots level, not by pressure."

'How Can I Serve'

There was other work to be done at the "grass roots," and Bishop Sherrill touched on it as being basic to the solution of practically every problem facing the church — in this year or any other.

Said the bishop:

"We need to develop a new sense of what membership in the church means. My difficulty is understanding the attitude of 'What do I get out of the church?' It should not be a question of 'what can I get,' but, rather, 'how can I serve?' If everyone is interested only in being taken care of, we aren't going anywhere."

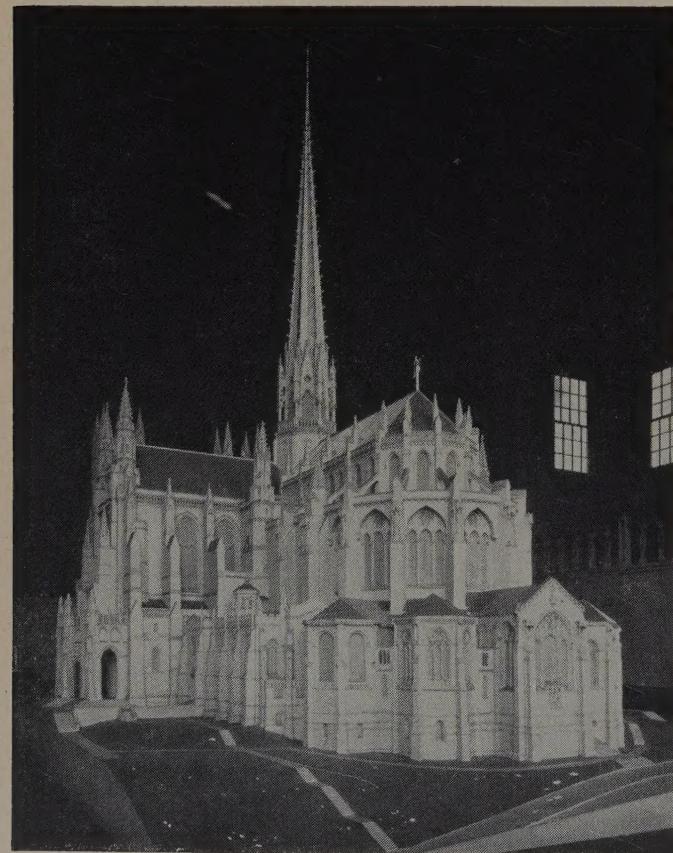
"Christ meant for us to serve."



At Pratt Institute, under the guidance of Dean Olindo Grossi, Robert Damato, one of the 45 third-year students who participated, offered the above design.

Unfinished Cathedral Ch

Future architects' ideas for completing New York's cathedral



Benn Schnall, New York.

Model of projected French Gothic completion of the Cathedral. Millions have already been spent on work

LATE in 1954, *Architectural Forum* proposed that the Cathedral of St. John the Divine be finished in a temporary design.

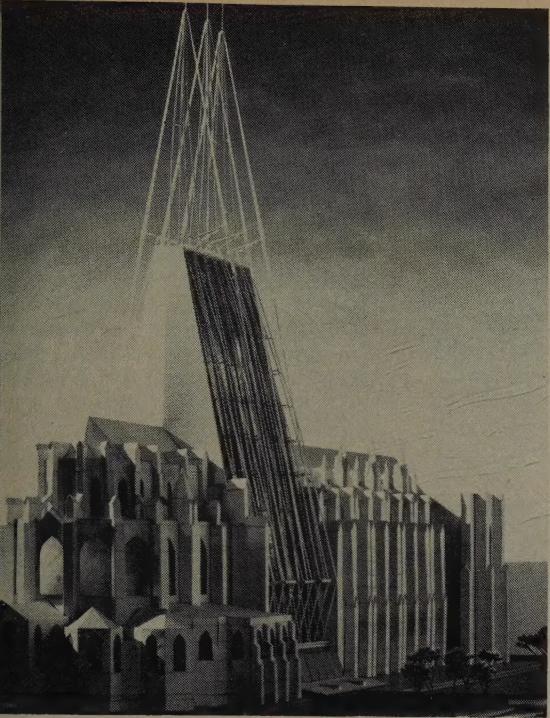
At the time, Bishop Horace W. B. Donegan commented that this was only one point of view and "the value of the article lies . . . in the re-introduction of the New York Cathedral to the architects of today. To have the imaginations stirred by the problem of completing a great House of God can produce nothing but good."

For six months, the *Forum* found that no one interested in attempting a 20th century finish to the 63-year-old structure which is the world's largest cathedral.

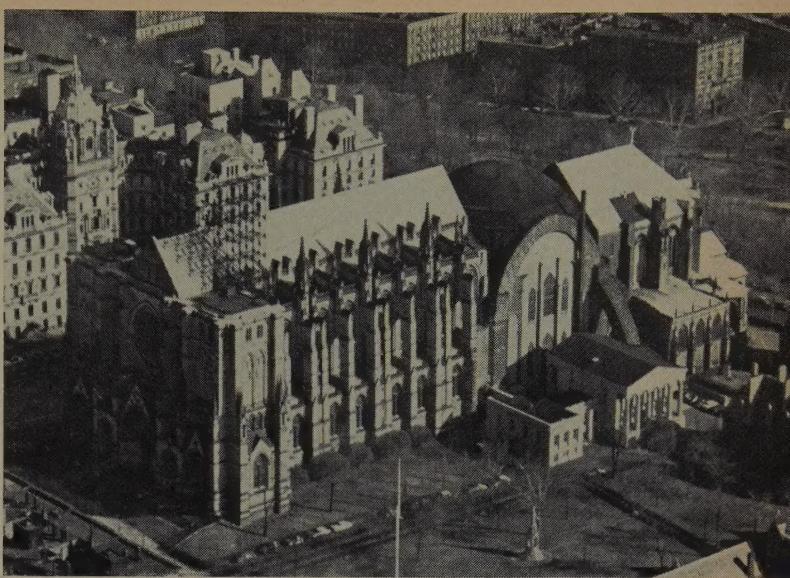
Since then, however, a group of graduate students at the Massachusetts Institute of Technology in Cambridge and undergraduates at Pratt Institute in Brooklyn accepted the challenge.

Their experience, they found, had all the elements of drama and high adventure—dramatic because a cathedral by its very size and purpose is certainly dramatic; adventurous because they all agreed it was the most unusual assignment they had ever had and a huge one. While none of the students who worked on the project is quite certain he has the right answer as to how the cathedral should be finished, the accompanying pictures indicate there was no shortage of ideas among the group.

The present style of the cathedral is a combination of Romanesque by C. Grant La Farge and George Heins; French Gothic by Ralph Adams Cram; Byzantine by Frank W. Ferguson, and Byzantine by Rafael Tavino.



Robert D. Harvey, Boston, Mass.



The New York Cathedral as it is at present (above) (at left) As MIT's Manfredi Nicoletti would do the work. The design was also his thesis for a master's degree.

Changes Students Cathedral of St. John the Divine

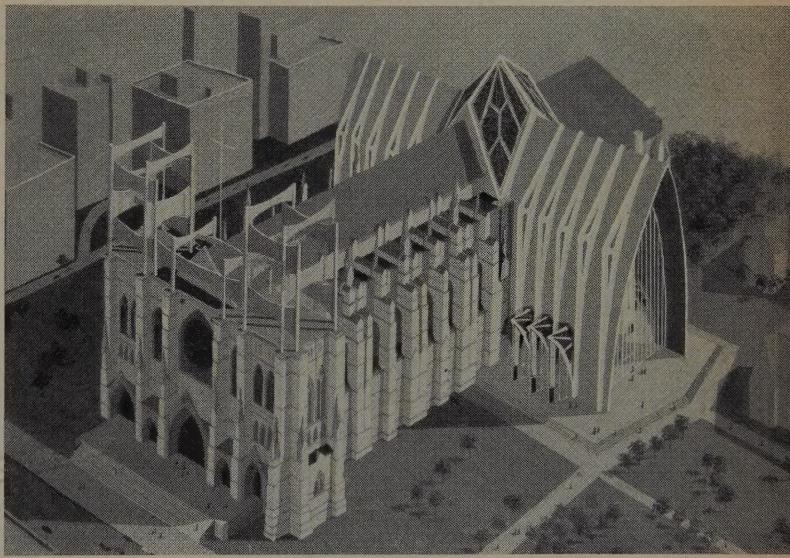
Students received liturgical guidance from the Rev. Darby W. Betts, now dean of the Providence Cathedral of St. John, but a former canon of the New York cathedral. He asked them to restore "an altar that belongs to the people, that is brought down to their level as it was in ancient times, a people's altar as near the priest's altar."

In connection with *Architectural Forum's* bid for a modern design for the New York Cathedral is a Round Table the Forum sponsored recently on "Theology and Architecture." Keynoting the discussion was the noted theologian Paul J. Tillich, of the Harvard Divinity School. Participants included Pietro Belluschi, dean of MIT's School of Architecture and Planning, as well as Dean

of the School of Architecture and Planning. In introductory remarks, Professor Tillich said: "I do not think that I have anything against Gothic buildings. They were born out of the creative situation of the time in which they were built; but if architects in the middle of the twentieth century sit down and study the blueprints of architects of the thirteenth and eleventh centuries, the result is repulsive. One should never forget tradition and tradition."

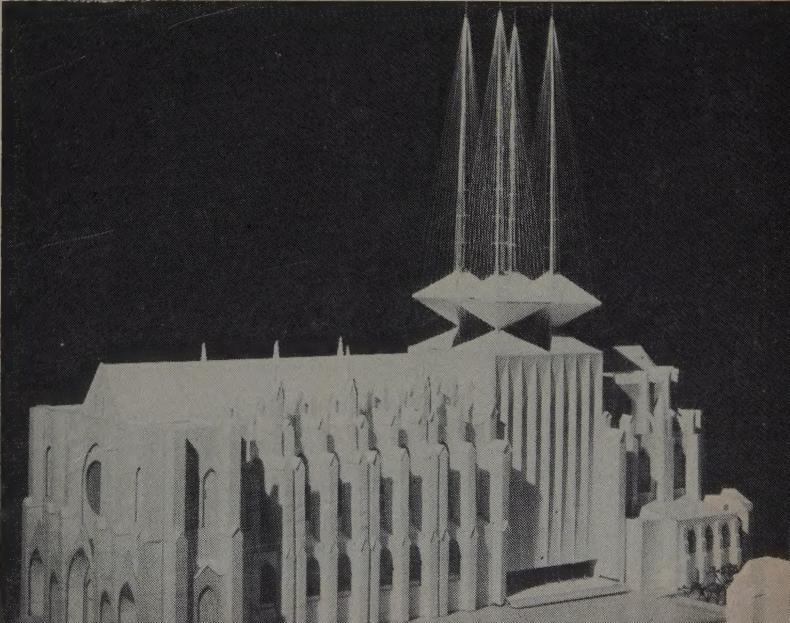
Approval of any plan to finish the cathedral will be sought by the Bishop of New York as president of the cathedral Corporation, and the other clerical and lay members of the Corporation. If the original plan is followed, the work may cost 14 years.

Whatever the outcome, a number of the nation's leading architects, who at first considered the assignment too difficult, have now had an experience in design they'll never forget. According to MIT's Dean Belluschi, the New York Cathedral is the most serious challenge modern architecture has faced in many years.



Designs by Pratt's Eugene Futterman (above) and MIT's graduate students Hans B. Von Busse, William Hayward and Frederick T. Kubitz (below)

Robert D. Harvey, Boston, Mass.



New York Diocese Scores 'Justice' in Mississippi

Citing the five murders over an eight-month period in Mississippi as a "reign of terror" gripping that state, the Diocese of New York has called on the federal government to end it.

The diocese believes further that the situation, as it exists, is hurting the American position of leadership in world affairs.

A strongly-worded resolution, adopted by the diocesan Department of Christian Social Relations, called the problem no longer that of Mississippi alone but of "all whose security depends upon the just, impartial administration of the law."

The resolution said in part:

"... On May 7, the Rev. George W. Lee was killed in Belzoni, Miss. No arrests were made. On Aug. 13, Lamar Smith was killed in broad daylight in front of the courthouse at Brookhaven, Miss. The grand jury failed to return an indictment. On Aug. 28, Emmett Till, a 14-year-old boy, was kidnapped at Money, Miss. His body was found three days later in the Tallahatchie River. The two men who took the lad at gun-point from his uncle's home were acquitted of murder, and were not even indicted for kidnapping. On Nov. 25, Gus Courts was shot in Belzoni and, on Dec. 3, Clinton Melton was killed at Glendora, Miss."

The diocese deplored further the part of government officials in inciting lawlessness and declared:

"Senator Eastland of Mississippi has been quoted as saying, 'On May 17 (date of the Supreme Court desegregation decision) the Constitution of the United States was destroyed — You are not required to obey any court which passes out such a ruling. In fact, you are obliged to defy it.'

"This," the diocesan resolution stated, "is subversion just as real, and, because it comes from a U. S. Senator, far more dangerous than any perpetrated by the Communist Party."

The diocese called this a challenge to the Supreme Court, the federal government and the authority of five constitutional amendments which provide safeguards for all American citizens.

The diocese does not believe the "reign of terror" represents the true attitude of the law-abiding citizens of Mississippi and cited civic resolutions and newspaper editorials calling for justice.

"... Yet, to date no person in authority has spoken out boldly against this reign of terror," the resolution continued.

It referred to a statement made by CIO-AFL Vice-President Walter Reuther, who pointed out the worldwide implications of the situation, and it concluded:

"The U. S. cannot effectively exercise leadership among the nations of the free world, and cannot consistently criticize the brutality of totalitarian regimes as long as the terror in Mississippi is unchecked."

ANNUAL MISSIONARY EVENT IN NEW YORK: George Bernard Shaw's *The Devil's Disciple* was the 1955 presentation of General Theological Seminary's Missionary Society. The \$2,500 netted will help support theological education overseas as well as a program for the large Puerto Rican population in the GTS area.

BISHOP NOLAND DECLINES

The Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana, has declined election as Bishop Coadjutor of the Diocese of Montana with the right of succession, upon his retirement, to the Rt. Rev. Henry R. Daniels, present diocesan.

Bishop Noland was chosen for the Montana post at a special election toward the end of last year at St. Peter's Pro-Cathedral, Helena.

Unity Octave Observed

A Week of Prayer for Unity, promoted in the U. S. by the American Church Union, was scheduled to be observed, Jan. 18-25, the octave between the Feasts of St. Peter's Chair at Rome and the Feast of the Conversion of St. Paul.

Endorsed in 1940 by leaders of the Faith and Order Movement, and recommended by the Commission on Faith and Order of the World Council of Churches, the Week of Prayer is the only recognized prayer period devoted to Christian Unity.

Intentions include among others:

- Penitence for our divisions and lack of zeal for the visible unity of Christ's Holy Catholic Church.
- Healing schism between Catholic Churches and Roman obedience.
- The healing of the breach between the Holy Catholic Church and Protestant denominations.
- The guidance of God upon world councils and organizations working for Christian unity.

Delphi Studio Photo



31" and Seminaries' son-to-Person Plan

ia radio, television and campaign
s, the average citizen has been
er acquainted with President
enhower and his Cabinet than the
age seminarian with the Presid-
Bishop and National Council.

ot so any more. National Council
launched a long-range program
pend two days at each seminary
ing every "student generation."
ctually, the purpose is three-fold:
To present personally National
ncil's program and policies; (2)
ermit students to get to know offi-
s as people, not just names in the
scopal Church Annual, and (3)
ermit council officers to get to
w the students as men, not just a
up labelled "seminarians."

Visits have been made to Episcopal
eological School, Church Divinity
ool of the Pacific (shown at
ht), and Philadelphia Divinity
ool. The team is scheduled to go to
shotah House, Jan. 30-31.

Besides those pictured, the visitors
CDSP included Mrs. Arthur Sher-
n, Woman's Auxiliary executive
retary; Bishop John B. Bentley,
seas director; the Rev. David R.
nter, Christian education director,
l John W. Reinhardt, director of
otion.

For two days the "team" gives the
ure clergymen a concentrated over-
picture of the church's program.
Dean Sherman E. Johnson of
SP, said: "If more men could
ive our seminary with a right ap-
reciation of the role of the National
Council in developing and prosecut-
ing the church's program, grass roots
port of the church's mission at
ome and abroad would be increased."

Seminarian John Huston wrote
n Reinhardt: "It's been as much
an as it was work in handling pub-
ity on your visit."

Bishop Sherrill's keynote remarks
hhaps best sum up National Coun-
s purpose: "... When, then I con-
er the missionary task of the
urch, I must look constantly to a
p of the world as well as the
ited States, asking: 'Where next?'"
was John Wesley who said: 'The
rld is the field.' I could ask nothing
re than that this vision be the
inspiring in your ministry."

pictures to right: Top to bottom,
seminarians talk with Presiding
hop Sherrill; Ass't. Treas. James
Whitney; Dr. F. Moran Weston,
ristian Social Relations exec.
tivity and Dr. William G. Wright,
me Dept. director.



Church Agencies Receive Ford Foundation Grants

Of the \$500,000,000 in grants recently made by the Ford Foundation, nearly \$3,000,000 was awarded to Episcopal Church-related hospitals and colleges, and will be channeled out over the next 18 months.

Largest gifts allocated were \$532,000 to Trinity College, Hartford, Conn.; \$287,500 to University of the South, Sewanee, Tenn.; \$286,400 to Kenyon College, Gambier, Ohio; \$242,800 to Colleges of the Seneca (Hobart College and William Smith College), Geneva, N. Y., and \$250,000 each to St. Barnabas' Hospital for Chronic Diseases and St. Luke's Hospital, both in New York City.

Other hospitals include:

St. Luke's, Denver, Colo., \$220,800; Christ Hospital, Jersey City, N. J., \$145,400; St. John's, Brooklyn, N. Y., \$120,600; Child's Hospital, Albany, N. Y., \$22,300; St. Margaret's House and Hospital for Babies, Albany, \$24,100; St. Mary's Hospital for Children, Bayside, L. I., \$28,300; House of St. Giles the Cripple, Brooklyn, N. Y., \$20,500; House of St. Giles the Cripple, Garden City, L. I., \$22,300; House of the Holy Comforter, New York City, \$53,600; Memorial Division of St. Luke's Hospital, Utica, N. Y., \$40,400; St. Luke's Division of same, \$62,200; St. Luke's Convalescent Hospital, Greenwich, Conn., \$54,800, and All Saints Hospital for Treatment of Tuberculosis, Philadelphia, Pa., \$54,800.

Episcopal Hospital, Philadelphia, for many years Church-related but now independent, received \$204,600.

Other colleges receiving aid were Bard College, Annandale-on-Hudson, N. Y., \$162,700; St. Augustine's, Raleigh, N. C., \$99,000, and St. Paul's Polytechnic Institute, Lawrenceville, Va., an unspecified amount.

Eight at 8 Below!

The recent cold wave over much of the nation, was not a good reason for staying home, believed members of the newly-organized chapter of the Brotherhood of St. Andrew, St. Mary's Church, Manchester, Conn.

With the temperature at eight below zero, eight of the nine members gathered at 6 a.m. for their weekly Corporate Communion and meeting.

The Rev. Alfred Williams is rector; the Rev. Donald Hungerford, curate, and Warren Tennant, director of the chapter.



Los Angeles Episcopal News Bureau

DIAL-A-PRAYER: The Rev. W. Don Brown, rector of Christ Church, Corona, Calif., is shown with device which transmits prayers 'round-the-clock to telephone inquirers. Already in use by other church groups, his is one of the first Episcopal churches to employ the mechanism. Approximately 500 calls a day were handled during the first two weeks.

San Francisco Cathedral Victim of Severe Storm

While earliest reports from the storm area in California showed little damage to churches, Grace Cathedral in San Francisco suffered \$40,000 worth of loss.

One-hundred-mile-per-hour winds so badly damaged the roof of the old crypt that it probably will have to be replaced, the cathedral staff reported. Water poured through "like a shower bath," flooding several working areas.

Other damage included the flooding of a room used by the Serbian Orthodox congregation as a meeting place until its building is finished; a smashed clear-glass window, located directly above the high altar organ, and a wooden retaining wall (about 75 feet long and four feet

high) behind the cathedral.

Two Deaths at Christmas

For the Church, the joy of Christmas was tempered with sadness, the deaths of two people who contributed much to missionary work, Mary Grace Lindley and Alan Shilin.

Miss Lindley, 79, who died Christmas Eve in Beverly Farms, Mass., was executive secretary of the Woman's Auxiliary from 1916 to 1940.

Alan Shilin, 35, who died Dec. 25 in New York City, wrote, directed and produced a series of 12 missionary films for National Council. His films included *Light of the North*, *Window on the Sky* and, more recently, *The World Within*. In *Fertile Soil*, another in the series, was the only religious film besides *Martin Luther* shown at the 1954 Edinburgh Film Festival.

tics of India Stand swered by Canterbury

Decisions reached by the Church of England earlier this year concerning its relationship with the Church of South India have given rise toicism and alarm in some 'High Church' quarters.

In answer to this uneasiness, the Bishop of Canterbury, the Most Rev. Dr. Geoffrey Francis Fisher, in a recent session of the Convocation of Canterbury:

Is there danger in all this of a betrayal of our Catholic heritage? I would say that it should be unnecessary. I would say at once that no one of us wishes either by intention or by inadvertence to betray a single part of the truth committed to us; and that there are critics in abundance to see that we do do that. For I would remind you that the whole process is worked out the whole Church of England.

Since Lambeth, 1948, in all discussions every school of thought had been fully and effectively represented, and at the first suitable moment the Convocations have come fully into the picture. The Anglo-Catholic discussions and the discussions about to begin with the Methodists arose straight out of matters brought before the Convocations and were directly authorized by the Convocations.

Judged on Merits

'Yet it has been suggested that all this process is due to the pressure and the cunning machinations of a non-Protestant bench of bishops. In fact every main school of opinion about these matters is to be found among the bishops. The bench of bishops has exercised no kind of pressure in this matter. As a bench they have been entirely content to judge each stage on its merits and to move faster than their duty to the Church and to its Faith justified. Because this honest and restrained but purposeful attitude to these questions has been so widely read about the Church, we have been able to move together in the last two years with an astonishing degree of trustfulness and with increasing understanding and unanimity.'

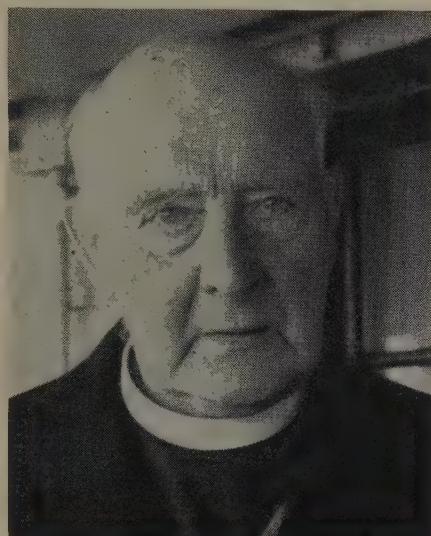
Previous Action Recalled

In resolutions passed early last year, the Convocations of York and Canterbury stated that:

Communicants in the Church of South India could receive Holy Communion in the Church of England

when in England, but would have to conform to the discipline of the Church of England if they wished to partake of the Sacrament frequently, as, for instance, if they became permanently resident in England.

► Clergy in the Church of South India could, when in England, preach in churches of the Church of England with the permission of the incumbent and the bishop of the diocese and, if Episcopally ordained, could celebrate Holy Communion, again with permission of the bishop of the diocese.



The late Dr. Garbett

Archbishop of York Dies in Sleep at 80

Besides writing 'finis' to many outstanding events of the past calendar year, Dec. 31, 1955 saw the passing of the Number 2 clergyman in the Church of England, Dr. Cyril F. Garbett, Archbishop of York.

Dr. Garbett died in his sleep at Bishopsthorpe Palace, York. He had never fully recovered from surgery performed last May to remove an intestinal obstruction.

A large, physically vigorous man until his recent illness, Dr. Garbett was fond of hiking around the countryside and, on a larger scale, was an inveterate world traveler.

Prior to his surgical operation last spring, he paid a visit to the Middle East, where he saw, first-hand, Arab refugee camps and Jordanian frontier villages, cut off from their lands by the Arab-Israeli truce line.

He deplored the bitterness and hatred between Israelis and Arabs and was sympathetic to the Arab cause.

He was strongly opposed to the use of nuclear weapons, yet he condoned England's manufacture of the H-

bomb on the grounds that "possession of the bomb seems the only possibility of preventing war in the years immediately ahead."

He visited the U. S. in 1944 and 1949. He was opposed to Communism's hostility toward religion, but warned against both capitalism and Communism when the rights of the individual were endangered by either system.

He had visited Russia and Africa in his travels and was an outspoken opponent of South Africa's policy of apartheid.

Enthroned as Archbishop of York in June, 1942, Dr. Garbett had served an apprenticeship in the tough waterfront slums of Portsmouth. He was Bishop of Southwark and then of Winchester before succeeding to the York jurisdiction.

Dr. Garbett was appointed a Knight Grand Cross of the Royal Victorian Order last February by Queen Elizabeth II, but illness delayed his investiture until the fall.

Korea Bishop Comments On African Conditions

The Rt. Rev. John Daly, on his way to his new assignment as Anglican Bishop in Korea, stopped long enough in Honolulu to observe that "in West Africa (where he spent 17 years) interracial relations are just as happy as you find here (in Hawaii)."

The bishop told interviewers that seven of the 14 bishops in his former diocese are Negroes and that hundreds of Negro priests have helped the church become what he terms "an indigenous one."

"In West Africa," he said, "the church is championing the black man."

In sharp contrast, Bishop Daly labelled the racial situation in South Africa "tragic and dangerous."

"The White South Africans," he reported, "live in an Old Testament atmosphere. They really believe God has chosen them to be the rulers of South Africa and the black man to be a hewer of wood and a drawer of water. So far I see not one ray of hope in this very great tragedy."

The bishop's main task in Korea will be to aid 3,000,000 destitute and homeless, including 60,000 orphans.

He said he had been told that of the 60,000, about 10,000 "still live like little wild creatures, hunting for their food in the city and sleeping in hovels and holes by night."

The bishop recently completed a tour of the U. S. and Canada.

Here i
in His
Real Mea
Meant had

A

by Michael Allen

WE HAVE all suffered too many defeats. Our nation, our civilization, our very beings have seen too many victories for things we hate. And we remain in horror.

But can we afford despair? We could, but then life itself would be lost. We can't let that happen, least I can't. So I have turned to the Episcopal Church where I have found an answer. Defeat can indeed be turned into victory.

I look back and wonder. How many we all known good men, men of fine ideals, who died too soon, before the death of the body. This we must bear. Rather the far more hideous death of the spirit cut down to nothing. I have known such men.

I knew men who fought to serve the freedom of the Spanish public. Here were men who lived for the ideal of democracy, freedom, and justice. They saw a vision of Spain. And then Spain fell and it was all in vain. With the ideals were destroyed their lives.

I was a small boy when the war was fought. Perhaps then the memory is stronger. My mind was not cluttered. I saw tragedy more clearly than death was more vivid.

Then there were those who tried to awaken America to the threat of Hitler's fascism. They loved their country too much to see it betrayed to sordid fears and petty ambitions. They saw that our borders lay across the Rhine and that our hopes were centered in Paris as well as Milwaukee. But they too went down. Premium anti-fascists they were called.

Today there are men who fight to preserve us from the double threat of Russian communism and American grown fascism. Perhaps too they see that freedom cares nothing for quenches her. No matter the



The author during an assignment in northern Canada for Look the year before deciding to enter the ministry.

A Word About the Author

In August, 1954, Michael Allen was a department editor of Look magazine; in September, he was a junior in the Episcopal Theological School in Cambridge, Mass., where he is now a middleman. He was born in Paris in 1927 of American parents. He had his early education at the Friends' Seminary and the Riverdale Country School. After his freshman year at Harvard, he volunteered for the Army, and by the age of eighteen was commissioned as a second lieutenant after training in an engineer electrician's school and the Engineer Officers Candidate School. After a year's service in Japan, he returned to Harvard, graduating cum laude in History, a field in which he did graduate study at the Sorbonne. He joined the staff of Look in 1951. He is married and has two young sons. The following article is a chapter from the forthcoming book, *Modern Canterbury Pilgrims*, edited by the Very Rev'd. James A.

Pike and to be published by Morehouse-Gorham Company.

*of a Young Journalist — told
— About How He Struggled for the
e . . . of His Conversion Which
d finally and Surely Found*

ANSWER

destruction, the lost freedom is irrevocably gone. When their perish, these men will be dead too.

ideals were majestic and so were lives dedicated to them. But when the ideal falls, he whose life is built in it must inevitably fall too. Because I lived this, I know where me from this defeat!

there are other defeats, too. Lives need not be shattered alone by the loss of a war. They can as easily be crushed with the loss of a wife, a husband, a child. Even an opportunity destroyed bears its defeat. The little sorrows and petty ones can well accumulate into death of the spirit.

There are so many of us who suffer in jobs we hate, living not for today but a distant tomorrow. Yet in our hearts we doubt that tomorrow will ever come.

Perhaps I felt this way myself. Only I knew others who nursed a row of crushed ambitions and failed goals. These were men who had their most cherished desires grate piece by piece. They died with a sardonic—a poor substitute for the pain they truly felt. When they laughed I hurt inside.

can we, can they, afford defeat? We want so much from life. Want the joy, not just the pain. Will we ever accept small desiccated lives, beaten with hate, envy, malice? When we know something better we had.

So what is the answer? Let us have the ideal which cannot be vanquished. In the wild and tossing sea of life give us a mast we can hold on to. We can stick it then. Many ships have survived just so. Surely our ship lies therein.

Perhaps the greatest defeat civilization has suffered is this: men themselves have foundered.



At the age of 2½, riding a tricycle in Paris, where he was born in 1927.



In Spain, at 5, where the Civil War was a backdrop.



With rifle and snowshoes, on Ontario hunting trip.



In Norway, June, 1945, when he was best man at wedding of college roommate. Michael is with wife, Priscilla, and Norwegian newsman.

MICHAEL ALLEN TELLS OF FINDING AN ANSWER

The great world systems have proved devoid of meaning.

I think of the French Revolution, a field I concentrated on in college. Here I saw the problem if not the answer. Christianity in the form of Roman Catholicism was forever destroyed for too many men. The Church betrayed not only its people but the nation. When foreign nations sought to destroy the revolution — and perhaps France as well — Rome gave her blessing to the enemies of France and freedom. Is it any wonder that Rome can offer no appeal to the Frenchman who cherishes the France of the revolution? Or is it any wonder it can offer no appeal to those of us who have read what happened then and ever since then, when men sought to widen their horizons? Can we ever accept the defeat Rome is

now and always has inflicted on her own very best?

Yet, tragically, the alternative to Roman Catholicism perished too. And we have been sitting in on the wake ever since. The great ideals of the enlightenment, ideas that promised new hopes and at last happiness to men on earth, were diminished with every new stroke of the guillotine.

It seemed so obvious that thinking men could reorganize society. People had just never tried it before. But when those men of 1789 tried they failed forever. For every new reform brought with it new chaos. And with the defeat that is the French Revolution the human mind lost some

of its lustre. So imperfect did the instrument now seem.

So now we have the puerilities of the modern novel, the despair of

Priscilla, with daughter of fellow seminarian, and own son, John, 3.



... and before leaving employ of
LOOK.

young men who fear to give up their freedom to the Church but distrust more deeply the capacities of the human mind. A whole new generation is raised on the psychoanalyst's couch, turning inward for fear of turning out to a life we cannot face.

Thus we give ourselves up to iron men: Hitler, Mussolini, Stalin and his successors, Franco, McCarthy. Let someone else do the thinking. Let someone else take the responsibility. Let me trust and let me follow.

I write this way because the French Revolution became very real to me. I saw mirrored in 1789 the revolutions of our time. I saw there my own doubts and fears and the tragedy of our own present.

I grew up in a dedicated home. My father was a journalist who breathed the air of Spain until it became his country too. Loyal to his second nation and all her hopes, he fought for the Spanish Republic. At a very early age I saw the fullness of life reflected in my own home—the fullness that comes alone from dedication to some ideal beyond our limited beings.

And I knew France. Perhaps that is my second country. I was born there and I grew up there while my father covered Europe for his American newspaper. The ideas and needs of Frenchmen became real to me. And when I finished Harvard and studied at the Sorbonne, they became

continued on page 32

CROSSROADS

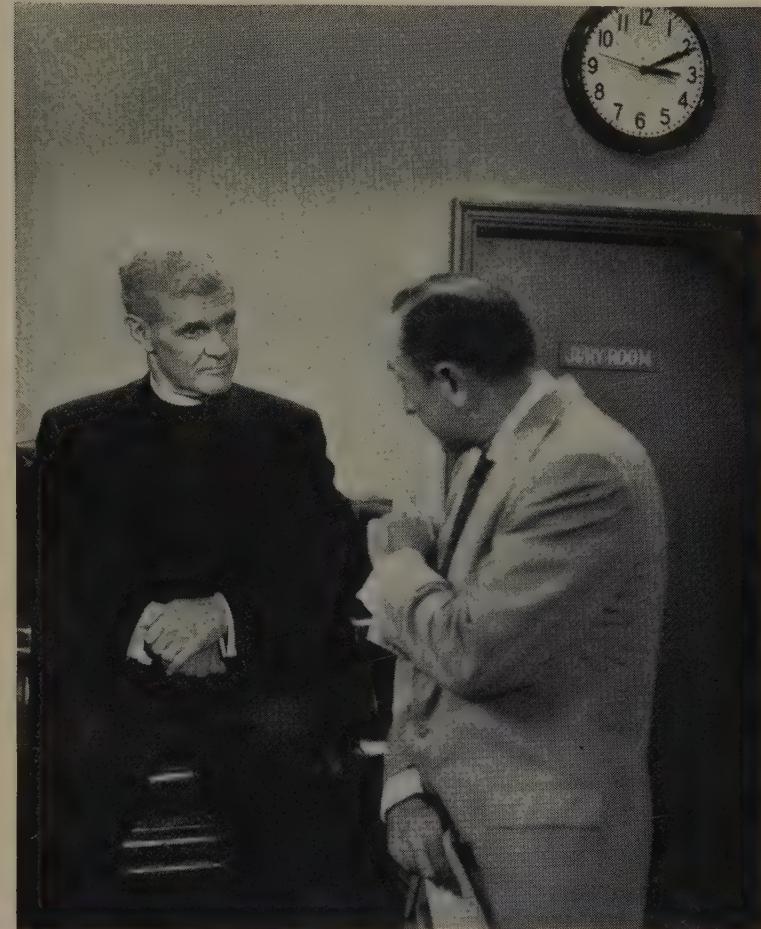
"Crossroads" is a weekly television show which dramatizes "true stories" taken from the lives of ministers, priests and rabbis. Judging by the programs which I have seen one learns more about what the public thinks the clergy is than about the clergy itself.

Take the story which was dramatized a few weeks ago, for example. The Protestant minister is a handsome, muscular, hero-type who wears well cut business suits, drives the best model car and lives in an upper income residential district. Naturally he has a beautiful wife, two small sons (with whom he fishes regularly) and he speaks with assurance and self-confidence to his parishioners—"man to man." In short, he personifies success.

In this particular story, the minister was concerned about the problems of a young husband and father in his congregation (played by Robert Hutton) who had lost his job after an accident and was discouraged because he was forced to accept the graciously given hospitality of a brother-in-law. Unable to find a job, he turned to gambling. When he couldn't pay his debts his son's life was threatened by the gamblers. Frightened, he forged his brother-in-law's signature on a check. He was caught and the brother-in-law pressed charges against him. Hutton, in desperation, tried to commit suicide. He was saved, however, in the nick of time by the minister. He came to his senses, the brother-in-law dropped the charges and the fade-out showed the minister, the father and both sets of sons striding toward the lake, the sunrise and, evidently, some fishing.

One can't complain particularly about the production or the actors. The direction was adequate, the commercials were restrained and there were a few touches of authenticity. All in all the program was slightly better than most weekly dramatic shows.

Which is another way of saying that the minister has become just another hero, something like the old cowboy and the well-intentioned, philosophical policeman of a later day. The image of the minister that emerges is essentially one of a successful and dynamic man who earns his salary by doing deeds of kindness



A B C Photo

The program Crossroad has its moments of drama

A Review of the T-V Show that turns the Clergy into Another Type of Popular Hero

and helping others when they are in trouble.

Anyone who is acquainted with the ministry and concerned for its true meaning cannot welcome this new image uncritically. For instead of emphasizing the fact that the minister's authority lies in his office, his role as priest, the authors make his authority a purely personal one, his winning and forceful personality. He is respected for the same reason we respect the successful business man. If he speaks words of comfort they are his words and not the words of a tradition and a historic community. They have meaning only insofar as the one who says them commands personal respect and attention, and he does because success commands respect and attention. There is no sense that the authority of the

ministry is not that of a person but of an office. In short, the image of the minister has become adapted to the image of the cultural hero.

Neither is the image of the minister altogether adequate on a spiritual level. By emphasizing his assurance and self-confidence it communicates none of the dimension in which the priest wrestles with his soul and the souls of those about him. In the particular play the minister did not struggle with the young father at a serious level, but only uttered a few inoffensive remarks about only God having the right to give or to take life. He never spoke to the central problem of the man's sense of failure and how one can accept failure. How could he? Since, for the writers, he was success personified. VAN HARVEY

END

PROLOGUE

AS WE begin this new chapter in the life of our magazine, we wish it were possible to sit down with each one of our readers and discuss our ideals, our ambitions, and our plans for Episcopal Churchnews. We should like, also to receive their suggestions as to how we can make our book more useful to them. But since this is impossible, we believe it is proper for us here to re-state for ourselves and for our friends some of the basic principles which motivate those who produce this magazine.

In our case, however, we are quite aware of the fact that we are too newly engaged in this enterprise to have any final words on these matters. We begin the venture, nevertheless, with certain convictions which we believe we should try to state as clearly as possible.

We have no great ambitions to appear either clever or profound, but we hope very much that what we produce will be interesting and relevant.

Beneath all our aims is the desire to serve our Lord Jesus Christ and His Church. We want to interpret the events of our times in such a way that those who read our reports will become more intelligent and more wholehearted members of the Family of God. The production of this magazine is for us a very real ministry; indeed we think of it as a continuation of our Lord's Ministry through His Church. It is in this spirit that we offer ourselves, as well as our skills, to the Church.

In reporting the news we shall try to be objective; and yet we realize that this is never completely possible. To choose one story above another, and to give it a definite place on a page, is to express a judgment and to evaluate the importance of the event set forth. Yet, within these human limitations, we shall reserve our opinions for the editorial pages.

We shall ask certain fundamental questions about the news we report: Is it really news? Is it true? Is it of general interest — enough to justify the space needed to tell it? Does the telling of it answer any relevant question or meet any real human need?

In reporting the news of the Church we shall continue to try to serve the whole Church. We do this because we believe that there is a debt to our family life within the Episcopal Church which is greater than any "church party." We shall report the news without intentional partiality, and we hope "without fear or favor."

In the selection of feature articles, these same principles will guide us. When we deal with great theological themes we shall try to translate them into the language of our people. We shall continue to present many sides of Christian Truth. The whole Truth is always more than its fragments and many different minds must contribute to its full delineation. We hope we shall never forget this.

In our editorial pages, however, we believe you will find us to be men of definite convictions who are willing to "stand up and be counted" on the great issues before the Church and the world. In these pages we shall not hesitate to take stands when the issues are joined and our convictions are at stake.

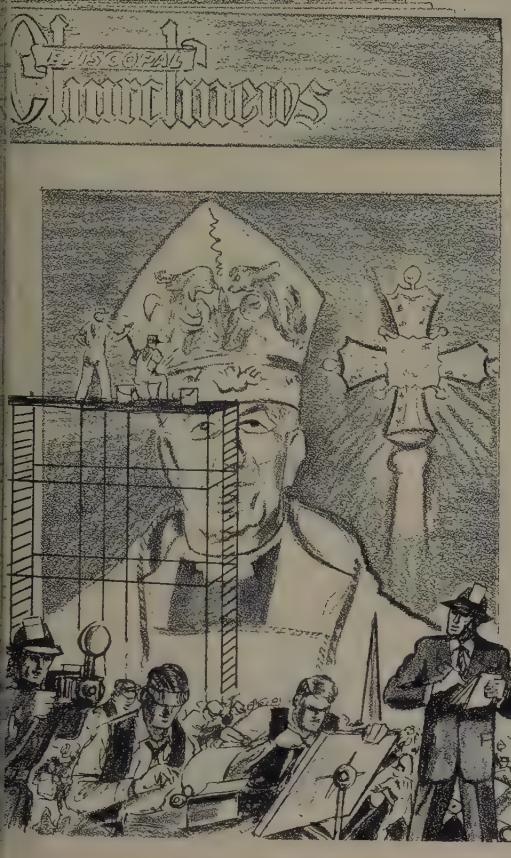
We are Anglicans. And there is nothing more difficult to define to an outsider than Anglicanism. But for those who have known the ordered freedom of this world-wide fellowship, there is nothing more precious. In this great tradition

Does History Make Sense?

"I HAZARD the prophecy," wrote Professor W. E. H. Lecky, "that that religion will conquer which render clear to popular understanding some event of greatness in the passage of temporal fact." Here, we understand it, is one of the greatest tasks of the Church in our time.

Few ideas have suffered more in our recent history than belief in the significance of human existence and, with it, belief in any kind of real progress. The latter may not be altogether bad, however, for the old idea of progress as something mechanical and inevitable was really a perversion of Christian thought.

As we begin this new year one wonders if there is anything about which we need to think more clearly than this idea of progress and the ultimate significance of human events.



we come slowly to realize that "liberal", "orthodox" and "catholic" are not necessarily bad words, nor do they represent mutually exclusive emphases within the Family of God.

ress, as most of us understand it, means a movement in the direction of some desired goal, something better. But what do we mean by "?" In what direction *should* we move? If we use such terms at all, do we not have to postulate a fixed point outside the stream of events, a point beyond history which gives meaning to history. We may not be able to conceive of this goal except in general terms, nor can we ever hope completely to comprehend it with so frail an instrument as the human mind. But belief in it makes sense of life. It lies at the very heart of our Christian hope.

We have found, and still find, refuge from despair in other ways. The Epicurean renunciation of hope on a naturalistic basis and the Stoic acceptance of fate in a sophisticated notion of predestination are dead philosophies. They are presented today as alternative to the Gospel.

Here, we believe, that Christian Faith can

Our aim will continue to be "Catholic for every Truth of God—Protestant against every error of man." Our final authority will be Truth Itself, for ultimately all Truth is of God.

Put into a few words, it comes to this: we shall try to be faithful witnesses. How often we hear that word, "witness," in the New Testament. A faithful witness swears to tell "the truth, the whole truth, and nothing but the truth." That is what we shall do our best to do.

And now our prologue is ended. The real work is before us. Some of our ideas about the kind of a magazine the Church needs may change with experience and with increased contacts with our readers who, we earnestly hope, will tell us how we can better meet their real needs and answer their real questions in these pages. But we believe our deepest convictions will stand. They are anchored in a faith far deeper than the ever changing waves of current events.

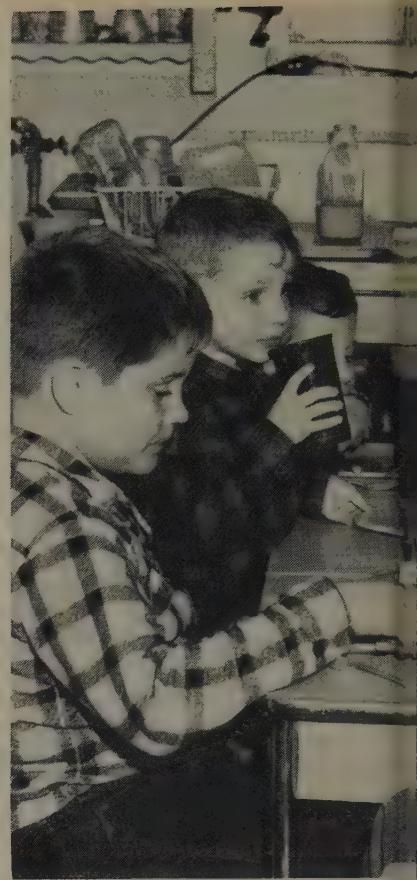
One more word and this piece is done. We shall try to keep a sense of humor, and the ability to laugh at ourselves. This may save us from that deadly seriousness which comes when men take themselves too seriously and do not leave the whole enterprise in the hands of God, where it belongs. For without His Grace we cannot succeed, no matter how hard we try.

make one of its greatest contributions to the modern world. While it is true that we do not have, and never have had, a general agreement about the details of our Christian hope, Hope itself is essential to Faith. It is encouraging, to say the least, that some of our greatest Christian thinkers are at work on this important theme.

We whose minds are cast from a humbler mould may not quite follow the soaring thoughts of the theologians; but we can and do still believe that even if this world be only a bridge, temporary or permanent, it nevertheless leads somewhere. Despite the tragic course which events often take in our time, the final significance of our years, as of all our yesterdays and all our tomorrows, are in the hands of a righteous and merciful God. It is from this simple, and frankly quite naive, conviction that we shall try to understand the meaning of this new year of Grace, 1956.



For a man with limited means and a growing family, attending a seminary takes more than dedication. The seminarian shown here with his wife and three sons is 31-year-old Winfield Scott Bennett, former Army captain with 12 years of military service behind him. He is enrolled at Sewanee.



He entered the seminary in 1955, but had to take necessary undergraduate work if he wanted to be ordained. He has helped out by working in the seminary library as a records clerk, not counting the time he spent in the Army.

TRAINING THE LEADERS OF TOMORROW'S CHURCH

What will the Episcopal Church be like twenty-five years from now? Part of the answer to this question can be found in the various theological seminaries throughout the country. The leaders of tomorrow are being trained in the theological schools of today.

Because the National Church is aware of the importance of sound training for its leaders, the Presiding Bishop, directed by General Convention, has designated January 22 as Theological Education Sunday.

One of the essentials to the life of a vital, vigorous and growing Church is an adequate force of intelligent,

consecrated and trained leaders. The clergy are not hired substitutes for dedicated laymen but trained officers in the army of the Lord. Their duty is to lead their people with intelligence and skill in the service of Christ.

The Church is not a mob, but an articulate body in which definite duties and responsibilities are assigned to definite members. Our Lord Himself led the way when He chose "the Twelve."

The early Church recognized and accepted the leadership of the Apostles. As the Church grew, other men were chosen to carry on the apostolic ministry and to serve as bishops,

priests and deacons.

Within the last few years the shortage of clergy became so great that people began to think something should be done about it. A survey covered the fact that the Church needed one thousand additional priests just to fill vacancies and meet the most urgent opportunities.

Today, however, a great change is coming into our entire way of looking at things. The cataclysmic change of recent events has destroyed the illusion of automatic progress. Men with the realization that a terrible reality from which there is no escape need to be saved, and the uneasiness



lking top grades, completing
ninary studies. Mrs. Bennett
, first as receptionist, then as
duties of wife and mother.



When the Bennetts volunteered to do the university's bulk mailing—which goes to 22,000 people—it aided the strained family purse, but required the cooperation of everyone (see panel 1) to get through. Mealtime in a tiny kitchen and double-decker preparation for bed are part of the daily routine.

that science alone is not
o make a decent world. Think-
and women are realizing that
e science which produces the
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speak for many of us when he
t the basic problem is neither
nor military, but "theologi-

results of this change are tre-
s. More men than ever before
ring themselves for the minis-
l most of them are more ma-
ore thoughtful, and in some
tter prepared than those who
the seminaries 25 years ago.
eed new buildings and larger
s. The Joint Commission on
ical Education reports that
rage cost of educating a stu-

dent in 1954 was \$1,699, and that all
payments from students for tuition,
board and room—including GI assist-
ance—averaged \$531.00.

Since his retirement as Tennessee's Diocesan Sept. 21, 1953, Bishop Dandridge has been acting dean of the School of Divinity of the University of the South. Fifth Bishop in the century-long life of the diocese, he has served 49 years in the ministry.

Money, however, is not the only, nor the chief, requirement. We need a continued supply of qualified men from our parishes and from our homes. During the last few decades at least one-third of our new clergy have been brought up in other Christian Churches. From now on

we must look to our own people.

Our Presiding Bishop has three sons; all are in the ministry. His predecessor is the eldest of nine brothers, of whom three went to the foreign field and three others to the ministry at home. Every parish should at least try to produce as many ministers as it uses. But this calls for deeper Christian interest and for better education in our homes.

Finally, there is need for the prayers of the people. Pray, brethren, for the work of the Church at home and abroad, for a continual supply of faithful ministers, and for God's grace and blessing upon those who volunteer for His Service. END

by EDMUND P. DANDRIDGE



Searching the Scripture

ELISHA

Elisha was the disciple of Elijah, but where the master was a man of prayer, his pupil was a man of action who used worldly means to gain ends; he considered morally justifiable

For source material, Dr. Dentan three portions of Scripture, two from the Old Testament and one from the New Testament. They are: II Kings 2:9:1-7, 30-37; Hosea 1:4; St. Matthew 4:24-30.

Life can give to a teacher no greater gift than a disciple who is able to carry on his work. Elijah, a prophet among the prophets of the Old Testament, had this satisfaction. Other prophets had followers who collected their sayings and kept their memories fresh, but only Elijah had a pupil whose temper and ability made it possible for him to pick up his master's work and carry it through to completion.

The career of Elisha is the direct continuation of that of Elijah and the lives of the two men were so closely interrelated that it is impossible to think of one without the other. In ancient Hebrew tradition had some difficulty in keeping them apart, but it is clear from the Bible that stories originally told about one might easily come to be told about the other also.

Nevertheless, the two men were quite distinct and their personalities quite different. Elijah was a solitary hermit-like figure, while Elisha

Jezebel's death is one of the most dreadful and yet dramatic scenes in the Old Testament

ND THE GREAT REVOLT

by Robert C. Dentan

gious man who lived in close association with other prophets. Elijah was essentially a man of prayer, lived close to God and depended on his awesome proclamation of the word of God to achieve his ends. He was more a man of action and did not hesitate to use worldly political means to arrive at what he considered morally justified. The whole, Elijah is a remote and diose figure, while Elisha is human and accessible. And, yet, all their differences, the two are animated by a common purpose and passionate resolve that the pure fire of Israel's faith should not be contaminated by the dross of morality.

The story of Elisha's call and his vision to Elijah's dignity is told, those who care to look it up, in Kings 19:19-21 and II Kings 2:1-15. We shall here consider only two stories from his later career. Each shows him under a different, but equal, aspect. In the first (II Kings 4) we see him in the role of minister to men's bodily needs, a role frequently attributed to him and one which no doubt reflects something of the warm humanity of his natural character. In this chapter the breadth of his sympathies and the power of God are shown by the fact that the man to whom he ministers is not an Israelite, but a foreigner, the victim in general of an enemy king. Naaman is said to have been a leper (although this may refer to a milder disease than the one called leprosy). The story of his healing has come down to us through the disciples of the prophets who set it in such a way as to illustrate the basic principles of prophetic ministry: the necessity of unquestioning obedience to God's commands and the requirement of pure disinterestedness.

Naaman objects to what seems to him the silly command to bathe in the Jordan River (vss. 10-12), but his servants point out that one who is prepared to obey in great matters should also be ready to obey in small (vs. 13). Convinced and perhaps somewhat ashamed, he does what he has been told and is rewarded by perfect restoration to health (vs. 12).

the Queen-Mother Jezebel was the most powerful figure in the land. We see Elisha deliberately stirring up an armed revolt against them and associating himself with the sinister figure of Jehu, a bloody-minded rogue and adventurer if there ever was one, in order to achieve their overthrow (vss. 1-7). The story of Jezebel's death (vss. 30-37) is one of the most dreadful and yet dramatic tales in the Old Testament. Ahab's dynasty was exterminated, Jehu became king and Israel was saved from the danger of national apostasy. The program of Elijah and Elisha was, for the moment at least, fully realized.

But, though we sympathize fully with the program, we can only regret the means which Elisha chose to carry it out. The pure religion of the Bible, both Old Testament and New, repudiates the resort to "the arm of flesh" to accomplish God's purposes. God is quite able to take care of Himself, as the later prophets never wearied of telling their hearers, even though sincere religious leaders of modern times have occasionally forgotten this. Just a hundred years after Elisha's time another prophet cursed the house of Jehu, which was still on the throne, for the blood that was shed in this revolt (Hos. 1:4).

In Luke 4:24-30 the two stories of Elijah's and Elisha's ministry to foreigners are used to illustrate the principle that "no prophet is accepted in his own country." But there is more to it than this, for a prophet who is repudiated by his own people has the opportunity of bringing his message to the larger world. This was certainly true of Jesus and the Gospel and seemed to have been true of Elijah and Elisha also. We are meant to see that a mission to all the world was implicit in Our Lord's ministry from the very beginning. The two stories of Elijah and Elisha well illustrate the fact that God's power and love have never been confined within national boundaries.



The second principle is illustrated by the story of Elisha's servant, Gehazi, who tried to capitalize on his master's act of kindness (vss. 20-24), but is rewarded for his greed and the betrayal of his trust by becoming a leper himself (vss. 25-27).

The other story (II Kings 9) illustrates the political side of Elisha's work and its final, horrifying result. Although Ahab, Elijah's enemy, now was dead, his family still ruled and

About the Author of this Continuing Bible Feature

Robert C. Dentan is professor of Old Testament at New York's General Theological Seminary and author of *Holy Scriptures* in the Church's Teaching Series. For five years he was editor of *The Journal of Biblical Literature*.

In the next issue Dr. Dentan writes about Amos and Hosea



...with Answers by Dora Chaplin

Problems from Two Generations

Girls like their own kind of talk, and the boys theirs. Later on when you have homes of your own, you will welcome a chance to have a few opportunities for the exchange of conversation built around women's primary interests, and so will the men. It helps each sex to find both recreation and brings them back to their families refreshed.

As you know, up to a certain age girls tend to stay in a "girl gang" and boys in their own set. As you grow up, the "pairing off" begins and you enjoy each other's company, but that does not mean that you cannot also enjoy purely feminine friendships too. If I were you I would encourage your fellow-rebels and have a get-together sometimes. The boys will like being stags from time to time, and you will all appreciate each other more when you have your next date.

HERE are many weeks of the year when we receive a number of letters from the Older Generation as well as a batch from the Younger. Today I have chosen two typical ones—a teen-ager writes about a neighborhood question, a parent asks another on behalf of the family.

While we are speaking of the mailbag, let us reassure readers that eventually every letter is answered personally. When the reply is to be printed, we send a "preview" of the letter so that the reader shall not wait another six weeks for publication. If you have not had a reply to date—be patient. Our correspondence is heavy, but nobody is neglected, and we welcome each inquiry.

Dear Dora Chaplin:

It is getting to be a fashion in our town that once you "go steady" with a boy, you never have a chance to go out once in a while with your girl friends, or the boy with his own friends. Do you think this is right? I have some girl friends I'd like to see sometimes, we might even like to go to the movies together, but this is considered strange. Two or three of us would like to rebel and do something on our own occasionally.

M..... (16 years).

Dear M.

And why not? You are not very aged yet, and even if you were as elderly as those, say, in the twenties, it is natural for a woman to want to have some friends of her own sex. "Hen parties" and "stag parties" are excellent when you feel like them.

For Eight to Twelve Years: *Here My Prayer*, by the same author. Both published by The Religious Education Press, Wallington, Surrey, England.

Another small book, with prayers designed for the Church year and to fit in with school life, for use by the 10-12-year-olds or even beyond that age, is *All Our Days*, published by The Highway Press, 6 Salisbury Square, London, E. C. 4., England.

Even with these aids, parents should be encouraged to use a suitable verse from a psalm, or an occasional prayer from our liturgy, because I am sure you want these children to grow up able to use *The Book of Common Prayer* for their devotions. The best way to do this is to let them use the phrases they will learn naturally in the "family pew" at church.

A book giving the life-stories of sixty-eight saints of the Anglican Calendar is *Stars Appearing*, by Sibyl Harton (Morehouse, \$2.50). EN

Dear Mrs. Chaplin:

My husband and I are getting very discouraged in our hunt for good, inexpensive little books of prayers for children. We are helping with a Parent Group in our parish, and many parents say that if they had some simple help they would feel much less self-conscious at bedtime. A lot of parents are being led into the church through their children, but they are not "praying people." Can you tell us of any little books that can be had for 25c each or less? The popular ones in the dime stores are mostly sentimental and silly.

Would you also tell us of a book about saints who are on our calendar?

Mrs. J.....

Dear Mrs. J.

I do know of some booklets, but they are all imported. Morehouse-Gorham, 14 East 41st Street, New York 17, N. Y., have been kind enough to say they will stock them for our readers. I know of no perfect book, but all of the following have many excellent suggestions, and all are under 25¢.

For little children: *Daily Prayers for Children*, Barbara Stone (United Society for Christian Literature, Lutterworth Press, London, England).

For Children Six to Eight: *Our Father God*, J. M. Macdougall Ferguson.



Do you have a problem? Worry? Doubt? Confusion? Maybe you find it hard to relate Christian belief to your life? Why not write Dora Chaplin, P. O. Box 1379, Richmond, Va., who will answer your questions from her own experience and clear grasp of Christian truth.

BOOKS

of Significance—Reviewed by Edmund Fuller

SEVERAL current Luther items have come to my desk. The first I shall mention is the newest issue in The Library of Christian Classics.

Luther: Letters of Spiritual Coun-

Ed. by Theodore G. Tappert. Westminster Press. 367 pp. \$5.00.

This is Vol. XVIII of the Library, the eleventh to be released. This issue contains informal theological writing of the nature of pastoral guidance. The advice Luther offers, either to general or specific questions, is basically biblical in its perspectives. As Mr. Tappert observes in his Introduction: "In Luther's letters, spiritual counsel is always concerned above all else with faith—strengthening, strengthening, establishing, practicing faith—and because 'th cometh by hearing,' the Word of God (or the gospel) occupies a central place in it."

In addition to actual letters, extracts from table talk and other es-

sentially informal utterances comprise the material. Comfort for the sick and dying, consolation for the bereaved, and intercessions for the troubled are discussed. The themes of anxiety and despair, doubt, and

vacillation in faith occupy much attention.

This is valuable and often helpful material, and of undoubted historical importance.

Luther.

By Rudolf Thiel. Transl. by Gustav K. Wiencke. Muhlenberg Press. 492 pp. \$5.00.

Here is a truly massive, highly dramatic biography, by a German scholar. The work's conception is seen in the titles of the five sections into which it is organized: The Heretic, The Monk, The Warrior, The Leader, The Watchman. A more simplified division of materials could be cited, for Mr. Thiel is at pains to study Luther from two perspectives: through the eyes and on the premises of those who opposed and condemned him, and then from within, as Luther presumably saw his own struggle.

Mr. Thiel relies heavily upon Luther's own writings. "From the treasury of Luther's letters, polemical writings, sermons, speeches, Bible

Books Worth Reading

Luther: Letters of Spiritual Counsel. Westminster Press. \$5.00.

Luther. Rudolph Thiel. Muhlenberg Press. \$5.00.

Life and Language in the Old Testament. M. E. Chase. Norton. \$3.00.

The Sleeping Beauty. Ralph Harper. \$2.50.

Aquinas. F. C. Copleston, Penguin. \$0.85.

Greek Myths. Robert Graves, Penguin. 2 vols. \$0.95 each.

Anxiety and Faith. Charles R. Stinnette. Seabury. \$3.50.

Grandeur and Misery of Man. David E. Roberts. Oxford. \$3.00.

My Life For My Sheep. Alfred Duggan. Coward-McCann. \$5.00.

Notre-Dame of Paris. Allan Temko. Viking. \$6.75.

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Three Lions Photo

The Reformation leader, Martin Luther, is shown at his wedding to Katherine Von Bora, herself a person of strong character in a time of religious turmoil. Two major books about Luther are reviewed here.

commentaries—many of them newly translated from Latin—have been gathered countless autobiographical testimonies of Luther . . . a man who experienced massive external conflicts as periods of release and relaxation."

Mr. Thiel has succeeded well in showing us Luther "rooted with unerring steadfastness in his own deep, ponderous faith."

Life and Language in the Old Testament.

By Mary Ellen Chase. W. W. Norton. 201 pp. \$3.00.

Those who know *The Bible and the Common Reader* certainly will not be surprised to find excellence ascribed to Mary Ellen Chase in the present volume. She says, "I can honestly say that I have never enjoyed writing any book as I have this one." I do not believe I know of any other book in interpreting the O.T. that I have enjoyed reading as much as this one.

Contrary to the assumptions of many superficial "biblical novelists" the ancient Hebrew mind differs greatly in its premises from ours, and from the Greek mind which is relatively so much more familiar to us. Miss Chase begins by acquainting us with the Hebrew mind of old, its conceptions of history, time, and place.

Proceeding to "Imagination in the Old Testament," she makes a fascinating study, richly larded with illustrations, of the differences between the Hebrew and Greek methods of approaching narratives dealing with quite similar experiences and materials.

She then embarks upon a discussion of the nature of the Hebrew language itself. The book is a joy to read, simply and absorbingly written, and I think it is an indispensable preparatory tool, or introduction to intelligent O.T. reading. I commend it to you most heartily.

Miss Chase speaks of the value of her work of the Jewish standard edition of the Holy Scriptures. It is a chance a new edition of this comes to hand.



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Holy Scriptures; According to
Masoretic Text.

World Publishing Co. 1270 pp.
\$5.00.

This is a splendid and handsome book, being the approved version of the Jewish Publication Society of America. As Miss Chase notes, its editors and translators pay tribute to the King James Version for "its admirable diction which can never be surpassed." Many of their own passages duplicate it.

The order of the O.T. differs considerably in this version from our familiar order, and is a good deal more sensible and logical than ours, almost respects, though even so it is not entirely chronological. I consider this basic Jewish Scripture a most valuable adjunct to the Bible of every Christian.

Bible Primer.

By Ray Freeman Jenney. Harper. 190 pp. \$2.50.

A very usable and sound introduction to Bible study, both Old and New Testaments. It leaves out the apocrypha, which I think is too bad, it is simple and helpful. END

By The Same Spirit

Whether one or other employee does a deed, the company gets the credit or blame. There is something larger in the person acting when we act for a corporation, town, parish or family. We are moved by a common spirit.

But there are good and bad spirits. There is the spirit which would hold everything as it is, with all the injustices and evil, because of fear that change may make it worse for us...

Opposing it is the spirit of change under God from the roots both of individuals and society which has worked the life of Christianity through centuries converting individuals and upsetting society. Slavery is its force. War is feeling it today. Paul of Tarsus, John Wesley of England and many of us today have been turned around by it and are no longer satisfied by just having things comfortable. We long for them to be right. No one can work in more than one part of the Christian Church without finding the same spirit working everywhere. In some places it is being resisted by the stiffness of set rules and in others it is scattered in futility in the utter absence of order and custom. In some it breaks out in fervent preaching, in others in patient friendliness and love. It is not bound by our boundaries of race, nation or creed. When you see evidence of its presence and work, whether in the world council or in your own life, rejoice and take heart!

—PHILIP HUMASON STEINMETZ

SCOPAL CHURCHNEWS, JANUARY 22, 1956

AM I

My Brother's KEEPER?

What sort of future has Sang Gi, crippled by a bit of shrapnel? What are his chances, begging on the streets of Seoul, with his homemade crutches? He has no home, no parents, no schooling. He has a good and intelligent face, but—?

Is his future any business of mine? Should I be concerned with cripples and the needs and suffering of others? When I have enough to eat should I be worried because others don't, including little children? Should I care, when I was lucky enough to be born in America instead of India, where the majority of people do not get enough to eat and some are actually starving? What is the reason I was not born in Korea, like Sang Gi? There are still 35,000 homeless children in Korea. Why don't I live in a hut made of rubble, old tin cans and half rotten scraps of wood in Southern Italy, Hong Kong or in a crowded Austrian refugee camp? Why don't I happen to be a man with a job in Calcutta, working steady every day for long hours, who sleeps in the streets every night because my job does not pay me enough to share even a single room with a dozen other persons—a room without a stitch of furniture or protection from flies, swarming with bed bugs and without any sanitary arrangements whatever?

I am a Christian. Does that make me my brother's keeper? When my stomach is full must I be concerned about others, whose stomachs are empty? Must I? Am I compelled to think about these others? Or is it just, God helping me, that I want to think about them and because I have a heart, desire to help them?

No gift is too small to give a child a bit of bread. Or you can have some pitiful, homeless and hungry child brought into a Christian Children's Fund orphanage-school and be given a decent chance in life by "adopting" a child. The cost, \$10.00 a month, is the same in all of the following 28 different countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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I cannot "adopt" a child but want to help by giving \$.....

Gifts of any amount are welcome.

NAME.....

ADDRESS.....

CITY..... ZONE.....

STATE.....

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The Christian Family

LOVE an

"Man was created with the capacity to love, not only in the spirit but in the flesh. Those persons who do not find someone to love, or whose love is never reciprocated, may have their lives fulfilled in some other fashion. Yet most of us find, if anywhere, the fullness of earthly life within the marriage relationship."

FOCUSSING on the Christian family as a basic unit of society, Dr. Barrett has found several factors which disrupt the picture of marital harmony. A specialized society, he points out, has displaced the family as a center of activity. Economic conditions make necessary too long a postponement of marriage. The emancipation of women has disrupted their role of wife and mother, and several wars have wrought spiritual breakdown.

But granted the diseases which infect the healthy family body, what is the cure?

There is too great a tendency, Dr. Barrett observes, to approach specific breakdowns in the marriage relationship, one by one, and attempt to

work a series of individual cures rather than to examine the root cause of the trouble.

There is too much stress on reforming outward behaviour through changing activity patterns, or in placing too much faith in the therapeutic value of family help societies and superficial counseling.

What we need most is turn from humanistic fallacies which "have made a shambles of American education, deluded us into thinking that love is something out of a Class B Hollywood movie and that man can accomplish all things through will power, right reason and sexual satisfaction" and to turn, instead, back to God.

"It is not necessary," Dr. concludes, "for all men to be tian in order to make somet the family. We have only to the Jewish family to realize t

"But it is necessary . . . to recover their trust in God. Fo out God's compassion over ou poor human nature, the la tience, sacrifice and forgive manded in the family are possi

III

SEVERAL years ago I to daughter who was then ab years old, for an automobile was one of those days at the summer when the world stan for a golden moment before off into the wild color of autu daughter asked the usual ques childhood as we drove along. that, and why? How soon and How long before we get there after a period of silence she sa like to go to the end of the v bet it's an awful long way." T expressed something common men: the everlasting quest human spirit to know the de life.

All men want to go to the world. They are filled thousand fabulous desires, and sometimes contradictory are searching for a lost river; key; a door to the hidden ga meaning. They are searchi shelter, food and security, f and friendship, and the kno that they belong on the earth search for love; for a mate; least one other person with w the nakedness of the spirit a flesh they can search the de

BEHAVIOR

by Thomas vanB. Barrett

ve beneath the bright-leafed
fe. And all this wondering
r life and love is evidence of
mplex, unmeasureable na-
ture with unhappiness in
, a creature tensed between
d some non-earthly heaven.
sire to journey to the end of
l, there is also the desire of
woman and woman for man,
act of the human condition.
rity of human beings find
reatest attraction in members
posite sex and discover with-
relationship the most consum-
intimate love of which they
ble.

There is no use pretending that
attraction is a minor matter
in life, and that love should be
spiritual. Man was created
capacity to love, not only in
it but in the flesh. Those per-
do not find someone to love,
e love is never reciprocated,
e who through sinfulness or
ormity of their own natures
aturally may have their lives
in some other fashion. Yet
us find, if anywhere, the full-
earthly life within the mar-
relationship.

Something about sex in pub-
ways a bit exciting, since we
t completely recovered from
that sex perhaps shouldn't be
ed in respectable company.
tion to this false religious and
tradition that sex is a some-
clean attachment to the spirit,
a modesty and restraint
ught to mark any discussion
acter so close to the most sacred
of human life.

First thing I should like to say
sex is to quote a verse from the

book of Job. "Speak to the earth and it shall teach thee." The earth can teach a great deal, and one of the things it can teach us is naturalness. We are an over-dressed, over-mannered, over-civilized society. We do a great many things, from drinking

tea to talking about death, with great unnaturalness. We find it difficult to be natural about sex. America, as someone has said, has a kind of obsession with sex. In movie, radio, television, magazine and after-dinner
continued on page 29





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LOVE and BEHAVIOR

continued from page 27

speeches the same old theme makes an appearance. But much of the time this obsession is sly, furtive, and at times, even slimy. We pretend to be repulsed by the very fact to which we are strongly attracted. We are like old men with all passion spent, tittering over imaginary escapades of youth. Boston unable to face the natural nudity of the earth, frequently bans the most moral books and plays of the year. Our newsstands are crowded with 'sexy' stories and pictures devoid of wonder, naturalness or vitality, no doubt composed by men and women not vigorous enough to get through an eight-hour day without a bottle of vitamin pills. The backyard morality of our time is worse than the morality of the barnyard. Behind the furtive barrage of sex exploitation, perversions are common; men make up for frustrations by telling dirty jokes in Pullman cars, and women, behind a facade of artificial glamor, play at being seductive, half afraid someone will take them seriously. 'Speak to the earth and it shall teach thee' — Naturalness. For the natural is better than the unnatural; and nothing supernatural can enter a man, and sanctify his natural passions unless he has first recognized the fact that he is 'of the earth, earthy'.

Back to our corporate hypocrisy, we are a very "sexy" people. You can find statistics to prove this almost anywhere, including Mr. Kinsey's big books. What annoys me is the way we pretend half the time to be disinterested; as if we felt that sex was bad itself; or a kind of sideline pleasure not to be taken very seriously. It would do us all good to read W. H. Hudson's 'Green Mansions'; to boycott the movies for a year, with their dreary innuendos of people panting in a pseudo passion. Perhaps a vigilante committee should tear down all the suggestive billboards of balloon breasted young women and replace them with nudes by Rubens, Rembrandt and other genuine artists who looked with more natural and more seeing eyes upon the flesh. Recall the words of a psalmist: "Three things are too wonderful for me, nay, four—the way of an eagle through the air, the way of a ship through the sea, the way of a serpent on a rock; the way of a man with a maiden." Something is wrong in our attitude toward sex until we can admit that the way of a man with a maiden is not only natural but wonderful . . .

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We So Often Ask . . .

CHRIST was no appeaser. He spoke, but He also acted. He lashed out against "Ye generation of vipers." He took a whip in His hand and used it against those who defiled His Father's house.

Many people shudder at the thought of atonement, just as they shudder at the thought of the Cross. But atonement or retribution there will be. We must make a choice.

Atonement before God has a purpose and a meaning, adding stature to the soul. Retribution involves inflicted suffering of our loved ones, sooner or later. Those who break God's laws pay the price to the third or fourth generation.

Science teaches us that every action has a consequence. So does the past. There is no escape. This inexorable law goes further: we can sin and cause evil by what we do. We can also sin and cause evil by what we leave undone. Much of today's chaos is the consequence of sins of omission. We so often ask, why should the innocent suffer? We so seldom ask, what have I left undone to cause innocent people to suffer?

From *The Sure Victory*
by Madame Chiang Kai-shek

LOVE and BEHAVIOR

continued from page 29

which he shares with the animal kingdom, can with man alone be an experience through which he is most aware of the supernatural; of a spirituality which possesses him and his loved one, uniting them in a holiness of beauty which is outside of good and evil, and brings knowledge of a love which strikes to the heart of life and meaning. And the curious and terrible thing about sex is that the act which for two lovers can be a holy and sacred thing yet, when participated in without love, has about it an aura of animality and becomes an experience of shame and uncleanness.

There are no doubt people incapable of love, and others who unfortunately have never learned to distinguish between sex and sexual love. Those who have experienced sex in the bond of love know that it is "too wonderful"; and that it ought not to be adulterated and desecrated by indulgence outside the bond of true and lasting love. Yet while we may know what ought to be in the matter of sexual love, so great and dominating is the sex impulse that we all are adulterers in some sense at one time or another. We know also that the problem of sex in society is the problem of overcoming tendencies to "concupiscence" and promiscuity in fact as well as in fancy. To follow the dictates of the sexual impulse without restraint or control would doom both individual and society to a state of complete degeneracy. We are therefore quite correct in our attempts to reduce the incidents of random love-making.

I imagine most men and women really desire one mate, one home, some children and the responsibility of fidelity and sacrifice that goes with this desire. But there are evils in man and society which threaten and

often kill this dream. The sexual impulse is one of considerable power and influence, so that the control of it is of major importance to every normal person from adolescence to old age. It is of such power that if it is denied a legitimate expression, it usually expresses itself in some illegitimate way. A glance at the history of man will show that only a few saints, and neutrals, will be able to sublimate sex so completely that its restraint will cause no noticeable harm to the person.

It is because we sometimes refuse to see the facts as they are that church people often deal in nonsense when talking about sex. In our society at the present time, with methods of birth control known to every high school student; with the dangers of disease lessened by knowledge of hell taken out of religion, the moral law badly bent, and heaven and the minds of many only a remote possibility—in such a society the man college student who has not had some sexual experience by the time of graduation is thought by some to be either stupid, timid, unattractive, a modern incarnation of Sir Galahad. The impulse is stronger than the taboos, the rules of society, the tradition of parents or the moral standards of the Church.

Let's be honest about this "problem". Talks on chastity are not going to stop immorality. If we were willing to go back before the days of sex education and birth control; if we were willing to bring up our children in fear and distaste for sexual love, we might cut down on what is commonly called 'necking, etc.' Even then we would not obliterate it. There were plenty of illegitimate children born when sex was considered a rather bourgeois custom, and hell was a fier-

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ace.

think part of our dishonesty is we pretend adolescent love-making is worse morally than we really believe it to be. Generally speaking, doubt, fornication is bad preparation for marriage, and I am sure many of lovers have wished they remained chaste until marriage with the one girl in the world. But there are more ruinous sins in adolescence than 'necking, etc.' There are more devastating sins than fornication, and there are sins within marriage more deadening to family happiness than adultery. Let us not end we were all in our youth perfectly innocent, as we clutch our cues at the magazine article dealing with the morals of today's youth. The Christian, standing before the world and the mystery of sex, can do only two things. In the first place, can hold up the ideal and point out the sexual unity is too holy and wonderful an experience between two people who love each other to be desecrated, cheapened and animalized. He upholds the ideal of pre-marital purity for both male and female, an ideal to be achieved by the grace of God and a reasonable practice of self-control. He can emphasize the clear issue of fidelity within the marriage as one of the basic foundations of deep and meaningful family life. But we have to be realistic. Sex was created before the Church and before the Ten Commandments—right from the Garden of Eden, and we are not going to change this given impulse of man to desire and to find a mate, to know the wonder of a man's love with a maiden. Within marriage sexual experience is a natural, if an ecclesiastical sacrament. It belongs to the order of creation. It is to be enjoyed. If it is not enjoyed, something is wrong with the marriage.

The second task of a Christian within marriage is to cast off the notion that sex is unspiritual and too earthly for Christians to take pleasure in. It may be that sex is the most spiritual experience of marriage as well as the most earthly. And in this union of body and soul within a mutually self-sacrificing love there can be a wonder and an understanding of the dignity of life lifted from nature and the supernatural within an experience of love which is both human and divine.

If we who are Christians, believers in the Incarnation (the Word made flesh), cannot find within marriage the fullness of the sexual experience I find it with a complete self-giving, with tender, devoted and generous abandon, then I think we have somehow failed to understand the nature of man, the nature of our religion and the nature of God; and our marriage is in jeopardy from that lack of understanding. END OF PART THREE



Reinhold Niebuhr
writes about
CONSCIENCE and
COMMUNITY

I HAVE just read a comprehensive survey of the situation in many counties of several Southern States in which so-called "citizens councils" are being formed to prevent the desegregation of the schools in obedience to the Supreme Court decision but in defiance of age old customs of these States. The citizens councils are slightly refined versions of the old Klu Klux Klan. They are refined in the sense that they use the threat of violence rather than violence to intimidate their victims.

These councils are very effective in forming and corrupting the conscience of many Southern communities. Who defies these councils in the name of the supreme law of the land? The answer is significantly, that hardly an individual dares to defy them, but that only individuals supported by integral groups risk this defiance. These groups are the Churches and the Labor Unions. Conscience is both formed and supported by groups because few of us are strong enough to be martyrs even though, if we be Christians, martyrdom is an ultimate implication of our loyalty to Christ. We are not strong enough alone if a group does not support us.

Ideally the Church is a community of grace in which "there is neither Jew nor Greek," which means in the present instance, neither white nor Negro. But let us not be too complacent as churchmen in our claim that the Church is "the conscience of the community." For the mentioned survey presents evidence for the contention that the Labor Unions have been more rigorous on the issue of racial accord than the Churches for the simple reason that the citizens councils have frequently infiltrated the Churches in the same fashion as the Nazis in Germany tried to corrupt the Churches. Hence the Churches have frequently failed to bear witness to their faith.

Many heroic ministers in the South have proved their capacity for martyrdom in defying their congregations and obeying Christ. They have proved thereby that the conscience of the individual is not absolutely bound to any community. A man can always say, "We must obey God rather than men." But these individual heroes can not save the Church from disgrace if it fails to meet this test of integrity.

This is not to say that the issue of desegregating schools does not present some very grave problems, considering the cultural differences which still obtain between the two races. Some very good men are honestly convinced that non-segregated schools in some Southern communities are premature. But while honest men may differ on this issue there should be no difference on the issue of opposing violence and intimidation in settling the problems of the community. If the Church fails on this issue while the realm of sports, for instance, remains true to the Christian ideals, it will be a clear case of the "publicans and sinners" being preferred to the righteous ones. That Biblical simile is apt except for the fact that there is no reason to assume that athletes are sinners. They fit the Biblical story only because they make no particular pretensions of righteousness.

END

AN ANSWER—continued from page 14

a part of my own life.

Do you know the problems of French youth? Thank God I have grown up in a country where an alternative can be found.

For the young Frenchman can find little hope. Nowhere does he find a satisfactory ideal, a decent goal. He can of course delude himself and for a while accept something less than the truth. Many do, but it doesn't last, and then they see no way out.

Perhaps this is a depressing picture of life. But I think it is a real picture of the life without God. We are untrue to ourselves if we deny the experience we have had. We deny reality if we pretend we have never seen misery and injustice. Yet too many of us do deny our experience. Perhaps we do this because we can no longer face the truth.

So, as I grew up I looked around, searching for my goals and my ideals. I saw my father, whom I respected

deeply and still respect. I saw our family friends, men of talent, integrity, stature. Men to whom I could look up. But I couldn't help but feel that they were unhappy, unbearably so.

In college I continued the search for identity, for goals that offered hope. And I had to see those goals working through another man's life. But no sooner did I find the man of stature than I saw that he was as lost as I.

But I never looked to the Church. Perhaps because I grew up among people who were still living the effects of the French Revolution, I distrusted the Church, and to me the Church was all the same, Catholic or Protestant. After all, those men whom I must respect hated the Roman Catholic Church for what it had done to France, to Spain, and what it was trying, they thought, to do to America. And they disdained Protestant

churches for all they had failed to do.

The very few ministers I had ever known seemed less well equipped for life than the already downcast men I knew. Or they were too busy. They were too busy to cope with the problems of a young man who hardly knew what his problems were.

Failing to find an answer for the present, I turned to the future. When I went to work for a magazine, I did so for the future goal. Someday I could be editor, if not of it, then of some other magazine or paper. That ambition nourished me, but not very well. This is what consumed the hours and days I spent working my way up the ladder. And sometimes I felt that I was constantly climbing, but never arriving.

I felt a stranger in New York because today didn't matter, only that future day when I finally arrived. To many people feel the same way, afraid because they have found no mast to cling to. Searching for an ideal they can never find, their despair remains intact and deadly.

Certainly the answer is not to practice the stoic way, to withdraw from life, tasting but a little that we may suffer less. For to do this is to abdicate the beauties that transcend the sorrows. The answer is not to endure life, but to dare it.

The answer is to find something to hang on to in the storm. I remember a storm at sea when I was going overseas. The waves were crashing over the bow, leaving buckled plates and smashed stanchions. I was one of the officers assigned to clear the deck of men. I could have been afraid, but I was not. And I loved the storm. Somehow the beauty of those angry waves overshadowed their fearful destruction. And in the blackness of night this awesome spectacle became a gigantic game, and I played my part.

To enjoy the storm is perhaps more worthy than merely to endure it. But we cannot enjoy the prospect of permanent human defeat. So we cry for hope and the very Creator of the universe offers us more than we can ever desire. Here is the wholeness of life, not just a part. He is above defeat, this One who created us and the world we live in.

I wish I could say this answer had come to me in a moment of clarity and vision, but it did not. It came to me slowly as I groped through college and those first few years worked. And it came to me through another human being, many human beings in fact, but one in particular.

One day I met a minister who had suffered the same disillusionment and fought the same battles. But he was alive, completely alive and happy. He did not endure life. Rather he and I have since found so many more men like him—faced life, accepted its inevitable shortcomings, and rose

WOMEN of the REFORMATION



Olympia Morata was politically unknown, but she lives, however, among those who make the world's cares and trials easier by sympathy—one who is at once a comfort and an inspiration. As daughter of a scholar, she grew up in the atmosphere of classical learning. At the age of 12 she was summoned to teach Anne, daughter of the Duchess of Ferrara, but had to leave the court because of her father's conversion to Protestantism, which was later followed by her own. As an exile she lived in Germany where she died in Heidelberg in 1555.

them. He had faith in an unbearable idea. And through him I made a promise: Jesus Christ said, "I come that they might have life that they might have it more abundantly."

There was an alternative I had never seen. I need not bend to blind authority on the one hand nor cling to unfulfilled hopes on the other. But I can see as I have never been free.

We can all find Christ for ourselves. We can take to heart His promise as meant for us. We can nourish ourselves with His strength. Here is the answer. We can face the storm with manhood intact.

Now I can search out life's beauty. From being cut off, I have entered life as never before. I can indeed look deeply.

Certainly defeat confronts me at every turn. Battles can still be lost. However, Jesus Christ suffered the greatest defeat of all only to rise to victory. He showed us the way. Can we reject the hope He offers us?

As we believe in Jesus Christ, we never keep our faith hid. Rather new faith burns within, and I want to shout it out that I have found the answer. So I study for the Episcopacy—my postulancy follows quickly on the heels of my Baptism and Confirmation.

Now I look back and what was darkness is light. It all seems so obvious now. I was meant to embrace this from the beginning. Why did I wait so long? For now I feel what the prophet once said: "For a day in thy tent is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Psalm 84:10). END.

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Greatness of Little Things

In the trivial round and common course of everyday existence there are countless opportunities for becoming saint-like: The look of sympathy, the word of encouragement, the little needless unremembered acts of love and tenderness . . . the great deed, though perhaps in a moment of enthusiasm, is as nothing compared with the patient, thankless endurance of the trials and worries of a teasing household. Just as the clay and sand, which we so carelessly tread under foot, are the materials that build up the sapphire and the opal, so out of the rags and tatters of daily life we make the real fibre which we call character. There is no mistake more fatal than to despise the day of small things. Mathematicians speak of infinitesimals, quantities so small as to be insignificant for all practical purposes. But in the mathematics of character there are no infinitesimals. The most trivial act is a step down towards zero, the most step up towards infinity.

—JOHN FEARNLEY

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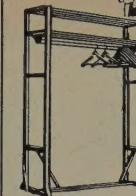


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► ABOUT THE WORD "REV."

I always read *Episcopal Churchnews* with much interest and enjoyment.

I never thought that I would see Rev. incorrectly used in one of our Church papers, until I read about "the Rev. Kershaw" (*ECnews*, Dec. 25). Reverend is an adjective not a noun. If Rev. is used either the Christian name, the initials, or at least Mr. should be inserted between it and the surname. (The same holds true in regard to Reverend.)

No doubt this mistake escaped the attention of the proof readers.

(THE REV.) REGINALD W. EASTMAN
GLOUCESTER, VA.

I had just finished reading another church magazine wherein a correspondent had mentioned, in a letter to the editor, the fact that Hal March of the Revlon program kept referring to the Reverend Alvin Kershaw as "Reverend", when I turned to my "Churchnews", and, horror of horrors, I found that not once, but twice, under a picture of Mr. Kershaw with his harp (or somebody's harp!), you had put him down as "Rev. Kershaw." Tut! Tut!! And you who wrote to all the clergy not so very long ago and asked each of us individually by what name or title we preferred to be called, in the event you printed our names. Shame on you!

For your homework, I am enclosing a copy of a rhyme or poem by an unknown poet, and ask you to read it. Perhaps you might like to publish it, that it may help others to learn how properly to address members of the clergy.

And now, as one who has been with you from the beginning of "Churchnews", Episcopal not Southern, may I congratulate you upon the continuing high quality of your journal and especially upon the unusually fine Christmas number. Keep up the good work. The Church needs a magazine of this type.

(THE REV.) ALBERT E. CAMPION
NEW YORK, N.Y.

Call me "Brother" if you will,
Call me "Parson" better still,
Though plain "Mister" fills the bill,
If that title lacketh thrill,
Even "Father" brings no chill
Of hurt or rancor or ill-will.
If "D.D." the name append,
Then "Doctor" doth some fitness lend.
"Preacher" (Ugh!), "Pastor," "Rector,"
"Friend,"
Titles almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
BUT HOW THAT MAN MY HEART
DOETH REND
Who blithely calls me "REVEREND."
Editor's Note: Our face is red!

► AGAIN, RE: NAME

In view of the persistence of discussion of the title of our Church, it is interesting to note that no one seems to

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see the distinction between "Protestant" and "Protestant Episcopal". There we might be a hyphen between the two adjectives to mark the unique significance of the name of our Church, a thin type of Christianity as distinct from Protestant and Roman Catholic varieties, to say nothing at all of Orthodox.

(THE REV.) ALFRED J. MILLER
RIDGEWOOD, N.J.

► CHURCHMAN CRUMP

With reference to your article entitled "Churchman Elected Mayor, Ends Machine Rule," (*ECnews*, Dec. 11) may interest your readers to know that Mr. Crump, before his death, was all an "Episcopal Churchman."

RICHARD B. TUCKER
PORT HAYWOOD, VA.

PERSONAL NOTICES

Inquire Concerning Rates

EXCHANGE OFFERED

ENGLISH RECTOR of Somerset parish near coast and seaside resort, within easy distance of south west country, desires exchange of 3 or 4 months United States after Easter. Rector Oxford graduate RAF Chaplain World War II, with wide knowledge of continent. Rectory modern, restfully detached, comfortably furnished. Write: Rev. Thomas J. Ford Lympsham, Weston-Super Mare, Somerset, England.

PERSONNEL WANTED

TRAINED CASE WORKER, some experience in child welfare preferably, to work in foster placement unit of multiple service Church agency. Can work with parents, children, foster parents; how finding work with public and private agencies, occasional talks to Church groups, etc. Congregational staff, good salary, Blue Cross, Health and Welfare Retirement, Social Security. Write M. I. Knapp, Director, Episcopal Children's Service, 225 S. 3rd St., Philadelphia 6, Pa., stating training, experience, special interest.

COMPANION WANTED for two ladies in comfortable home, with servants, near town. Good churchwoman who can drive car and play bridge desired. P. O. Box 47, Annapolis, Md.

Woman to live with and take care of semi-invalid. Has own home with all modern conveniences. Other occupants. Experience not necessary. Permanent position for right party. Situated in country but near adjoining towns. Please write Box 1325, *Episcopal Churchnews*, Richmond 11, Va.

HOUSEMOTHERS who can love all children wanted for small institution. Attractive living quarters, modern personnel practices being developed by progressive Board. Salary open, all benefits. Self-development and In-service Training arranged to enable housemother to become part of social service team to promote fullest possible substitute parent care. Write Ruby A. Dennis, Executive Director, Mary's Episcopal Home for Children, 420 Franklin Avenue, North Providence 11, Rhode Island, stating training experience, and special interests.

COLLEGE MEN wanted—for New Jersey Y.M.C.A. Camp Counselors. Write qualifications to E. A. ARMSTRONG, 45 Bleecker St., Newark 2, N.J.

POSITIONS WANTED

SOCIAL WORKER, seven years experience, psycho-analytic orientation, seeks counseling position. Box 1323, *Episcopal Churchnews*, Richmond 11, Va.

PRIEST desires college work: chaplain or parson with college work. Prayer Book Churchman. Province IV, Box 1325 *Episcopal Churchnews*, Richmond 11, Va.

MISCELLANEOUS

RETIRING CHURCH ORGANIST COMPOSES BEAUTIFUL music to sacred words. HYMN complete \$8. Reginald Belcher, Terrace Place, Morristown, New Jersey.



ywomen Mrs. Smith (rt) and Mrs. Harper D. Sheppard seated with Bishop J. T. Heistand*

reaking Tradition By BETSY TUPMAN DEEKENS

ENDING upon how you feel it, too much or too little has said about "woman's role in the ch." The Church press, the paro-diocesan conventions and more-ly General Convention in Ho-u have debated the proposal to women a chance to serve the ch in an administrative capacity. t in York, Pa., the people of St. 's Church find it hard to under- l why there's any need for even ssing the matter, and they have y good reason for wondering. r name is Neville Mitchell Smith she is very much in favor of giv-women a vote in national Church rs. As she said:

od made man in His own image he created woman as a helpmate. far women have entered success-into the fields of Art, Science, Letters, Industry, Medicine, gion and myriad others. How- they have been rejected by the se of Deputies of General Con- ion as apparently being unsuit- for partnership in this partic- body. This rejection does not ar to me to be based upon sound, but rather upon emotion or pos- prejudice. I noticed that when me to raising three million dol- for the Church they were deemed e eminently worthy to participate at effort."

rs. Smith is more qualified than to judge the wisdom of seating hen deputies. At the age of 83, she perhaps the only woman in the ch who can say she's served 33 consecutive years on a vestry! So ed is her service that in 1940 St. 's voted her a Life Member of

that group. As the rector's warden, Stuart S. Heiges says:

"Mrs. Smith's election to the vestry in 1922 was the beginning of a new era in the life of our historic parish. The inspiration given to that body by her high and progressive ideals reflected itself not only in the Church but throughout the community."

Her election took place at the be- ginning of another "new era." It was just two years earlier that the con- stitutional amendment allowing wom- en to vote went into effect.

Was she ever the object of any pro-and-con discussion on "Women's role in the Church?"

No, said one of the leaders in the Diocese of Harrisburg, "due entirely to her own strength of character, her devotion to the church and others' respect for her judgment."

It would have to be a person with these qualifications who could serve her parish in this capacity so effec- tively over a long period of time. This is not to even mention ability gained from experience. Mrs. Smith's list of activities in the Church and commu- nity reads like a copy of *Who's Who*.

Even before her election to St. John's vestry, she had served 20 years as president of the Women's Guild of the Church of Bethesda-by-the-Sea in Palm Beach, Fla.

This is in addition to her participation in the National Society of Americans of Royal Descent (past president); Order of the Crown in

America (councillor for Pennsyl- vania); Daughters of the Cincinnati (for many years chairman of the society's Scholarship Committee for William and Mary College); Associa- tion of Descendants of the Knights of the Garter; National Society of Mag- na Carta Dames, and National Soci- ety of Colonial Dames of America.

She is also a member of the Hugen- not Societies of both Pennsylvania and South Carolina (where she was born Dec. 26, 1872). In 1932 the Pennsylvania branch of the society presented her the Hugenot Cross.

In addition, Mrs. Smith was presi- dent of the Bundles for Britain for New York City in 1943, and in 1948 received the King George Medal for "Service in the Cause of Freedom."

She is described as a woman of great charm with a very real love for the Church and "generous to a fault." Although a widow, she still maintains her same keen interest in the development of her husband's firm. At the time of his death, S. Fahs Smith was president of a York firm manufacturing hydraulic turbines.

To demonstrate further why St. John's parish can't consider "woman's role in the Church" a contro- versy, as such, is this comment from the rector, the Rev. Earl M. Honaman, who is soon to become suffragan bishop of Harrisburg:

"... They have brought a woman's point of view to vestry deliberations and have been leaders in many of our parish projects. Their guidance and cooperation have been of great value. I feel that my ministry in this parish has been greatly aided by having women on the vestry."

* Mrs. Sheppard is also a Life Member of the vestry. Others shown in picture are (l. to r.) vestrymen W. W. Van Bowman, J. K. Reid, R. A. Hadden, S. S. Heiges (rector's warden), H. B. Gillespie (junior warden), the rector, G. O. Bentz, J. C. H. Lee and George Rudisill.

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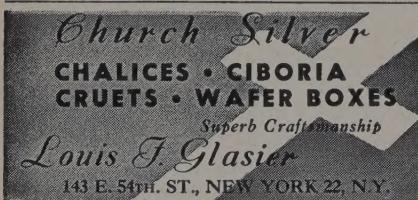
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A-MEN . . . THE LAST WORD

This particular issue has a double significance for those of us who produce *ECnews*. First, the cover date coincides with Theological Education Sunday.

In our job of reporting the life of the Church, we try to keep in close touch with the seminaries, and this gives us an opportunity of objectively sizing up the job they are doing as well as measuring the needs which they face. Then, too, our job of reporting the Church gives us a pretty complete over-all picture; it places the Church in a prospective which is different from that of most communicants who see mainly their own parish. This overall picture of the Church is pinpointed with far too many parishes without rectors. And this is another way of saying that we are most conscious of the importance of Theological Education Sunday.

In order to give you an accounting of seminary needs in 1956, we asked the Rt. Rev. Edmund P. Dandridge to write the article which we are privileged to publish, on page 18 of this issue. Bishop Dandridge, as you know, is the retired diocesan of Tennessee and for the past two years has been serving as acting dean of St. Luke's School of Theology at Sewanee. It is our conviction that no one in the Church is better qualified to discuss seminary needs than Bishop Dandridge—who has done a truly amazing job at Sewanee. In the accompanying picture Bishop Dandridge chats with one of his students, James B. Armstrong of Houston, Texas.

THE 121st YEAR

And, secondly, with this issue *ECnews* begins its fifth year of publication . . . that is, the fifth year under the name of *Episcopal Churchnews*. But in reality we are embarking on our one hundred and

twenty-first publication year; *Southern Churchman*—which our present magazine's predecessor—was founded as the year 18 began.

As Bishop Gibson, who is president of our Board of Trustees, mentioned in his 'open letter' in our



issue, "believe that we usher in you a truly happy new year in church journalism." The Bishop was announcing the appointment of William S. Lea as our editor. With the addition of Dr. Lea and of Gordon Glover as managing editor, *ECnews* is placed in a position to do a much more adequate job of producing a magazine that will be truly meaningful to you and more worthwhile to the Church.

FIRST ASSIGNMENT

Gordon Glover's first assignment was that of interviewing the Presiding Bishop for the exclusive story on the needs of the church in 1956—see pages 4 and 5. While so working for the *AP* in Buffalo, he flew down to New York on his own just three days before Christmas. Because of weather, Gordon's plane was about three hours late in arriving at La Guardia and, to make matters worse, the cab he grabbed was involved in an accident en route to "281", further delaying his arrival by another 45 minutes.

Claire E. Bennett

PUBLISHER